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ABSTRACT

This handbook is intended to acquaint Peace Corps volunteers with the geography and culture of the Solomon Islands. It is divided into five parts: (1) an atlas of pen-and-ink maps of the islands; (2) custom stories in Pijin, with an English translation of each one; (3) miscellaneous readings in Pijin; (4) posters in Pijin; and (5) a picture dictionary and learning guide. (AMH)

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SOLOMON ISLANDS

PIJIN

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Special Skills Handbook

by Thom Huebner, compiler translator

PEACE CORPS
LANGUAGE HANDBOOK SERIES

Developed by The Experiment in International Living
Brattleboro, Vermont
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PEACE CORPS

LANGUAGE HANDBOOK SERIES

The series includes language materials in Belizean Creole, Kiribati, Mauritanian Arabic, Setswana, Solomon Islands Pijin, Sudanese Arabic and Tanzania Swahili.

These Solomon Islands Pijin materials were developed under the auspices of the Foreign Language Office of The Experiment in International Living's School for International Training.

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SOLOMON ISLANDS PIJIN
SPECIAL SKILLS HANDBOOK

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This work, like many others, is the result of the cooperation of many people. There is not space enough to thank everyone who has been of assistance in bringing this series of books to fruition, but I would like to thank a few of them publicly.

The funding for these books was provided by a grant from the Peace Corps to The Experiment in International Living. I am grateful to the Peace Corps for recognizing a need for these materials, to Paul Krause for recommending me for the job, and to the people at The Experiment in Vermont who have made working on this project a pleasure. I would especially like to thank Ray Clark for his able direction, Susan McBean and Andy Burrows for their patience and support, and the other six writers on the project for the ideas they shared with me. This latter group includes Steve Trussel, Annie Hawkinson, Jon Dayley, Dave Hopkins, Steve Hanchey, and Tim Francis.

My first contacts with the Solomons were through John, Bernadine and Paul Damien Roughan. Throughout the writing of these materials, John was always generous with his time and advice whenever I asked. Bernie, who was a secondary informant on the project, provided support in the form of advice, information, encouragement, and good humor. She also provided material support in the form of photographs for the illustrators and the female voice on the tapes. Paul Damien was very understanding about our taking his mother from him and provided a warmth to the project that no one else could have.

Upon my arrival in the Solomon Islands, Ann Marshall, co-director of the Peace Corps arranged for me to meet with people concerned with Pijin and language policies. Francis Labu was kind enough to let me look at his translation of T.E. Dutton's Conversational New Guinea Pidgin.

Marion Clark is responsible for introducing me to the co-author of these books, Rex Horoi, and for encouraging him to work with me on them. Daniel Maeke, the Permanent Secretary of the Ministry of Education and Training, generously granted Rex a leave of absence from his teaching responsibilities so that he might participate in this project.

The staffs of the Government Information Office, the Solomon Islands Museum, and the Solomon Islands Toktok all helped to make these books a little more appealing to the eye by providing photographs from which the illustrators could get ideas.

Ron Campbell, training project coordinator for the Peace Corps group which trained in the fall of 1978, compiled a pamphlet entitled Resource Directory for the Solomon Islands, which was used as the basis for many of the follow-up activities in The Communication and Culture Handbook. The trainees during that program and many of the volunteers who were in the country at that time were very candid in telling of their reactions to their own Pijin courses, of the cross cultural and linguistic difficulties they had had, and of what they would like to see in a new course.

Back in Honolulu, Bob Gibson and Bonnie Davis of the Pacific Area Language Materials Development Project of the University of Hawaii and Ken Rehg and Rick Jackson of the Bilingual Education for the Trust Territories Project of the University of Hawaii were very helpful in showing me how to avoid some of the pitfalls in work of this kind. In addition, Bob and Bonnie were responsible for finding me the excellent illustrators who worked on the project.

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Don Topping, Director of the Social Sciences Research Institute at the University encouraged us to make tapes to accompany the materials and provided us with our first contact with the University of Hawaii Foreign Language Laboratories. Jerry Chang and his staff saw to it that the tapes we made were of the finest quality.

The tapes of the custom stories were made by Luke Susuta of the Solomon Islands Broadcasting Corporation. He also helped record the basic materials for The Communication and Culture Handbook and edited the Pijin materials in that volume.

During the Spring, 1979, training program, the Pijin teachers, Johnny Morgan, Patrick Billy, Eric Seni, Joshua Tenau, Malachai Hato, and Grace Wale, pointed out many of the weaknesses in the first draft of the materials and had many useful suggestions for revisions. Ernie Lee, who sat in on that training program, also had many useful suggestions from both a linguistic and a pedagogical point of view.

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Three people I've never met, but whose ideas made a great contribution to the basic direction these books have taken are E. Thomas Brewster and Elizabeth S.^g Brewster, co-authors of Language Acquisition Made Practical, and Alan Healey, author of Language Learner's Field Guide.

Pete Lincoln proved to be a very helpful consultant by reading most of the lessons in The Grammar Handbook and making suggestions for improvement.

Illustrators Calvin Fujioka and Eric Woo, whose skill at their profession you can judge for yourselves, provided all of the illustrations for The Special Skills Handbook and some of the illustrations for the other two books. Pat Moran of The Experiment in International Living did the lion's share of the illustrations in The Communication and Culture Handbook.

Typists Thomas Furrie and Karen Dorst worked very hard preparing the many drafts of the manuscripts. Nancy Hendricks, Lisa Forrett, and Susan Leuchter typed the preliminary texts for field testing and Lisa and Susan saw the project through to the final typing of the manuscript. Needless to say, typing the drafts and texts was a challenging task involving many many revisions. A thousand thanks for their patience and skill.

Finally, a very special "Thank you" to Rex Horoi. He threw himself into the project with tremendous enthusiasm and energy.

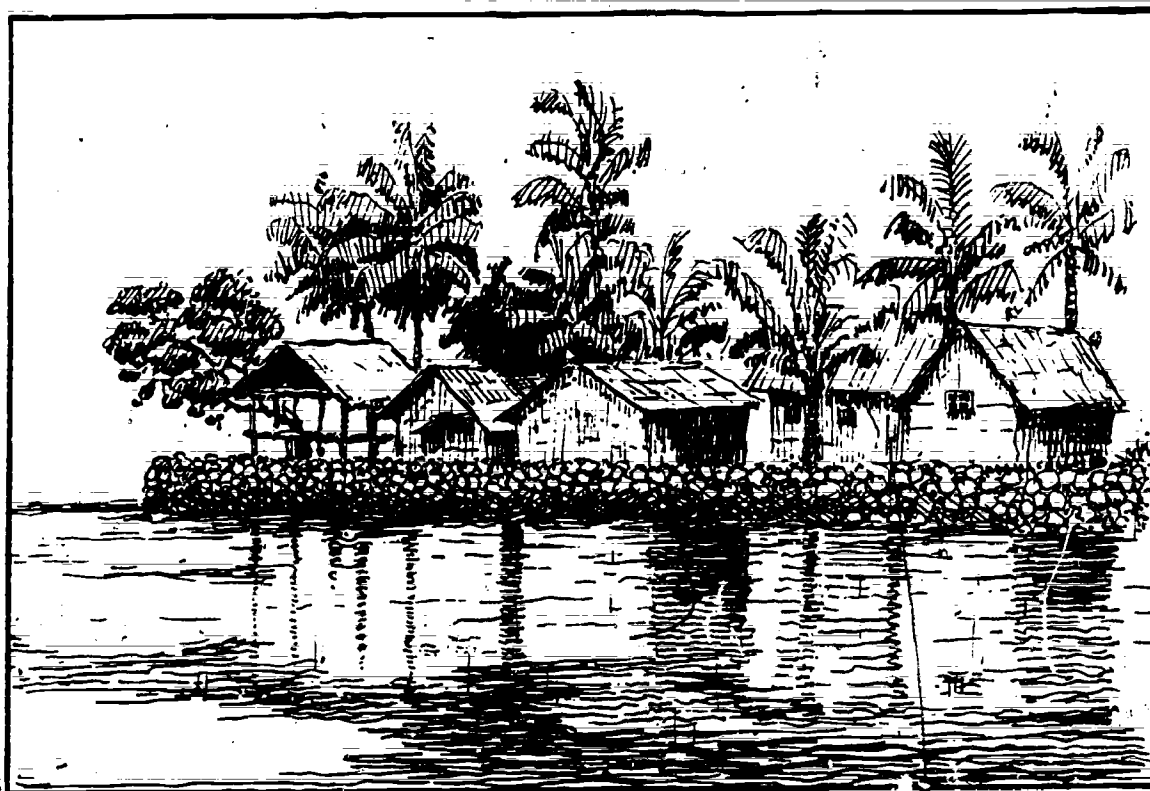
There are many more people who have helped in one way or another during the course of this project and if I have failed to mention them by name, please forgive me.

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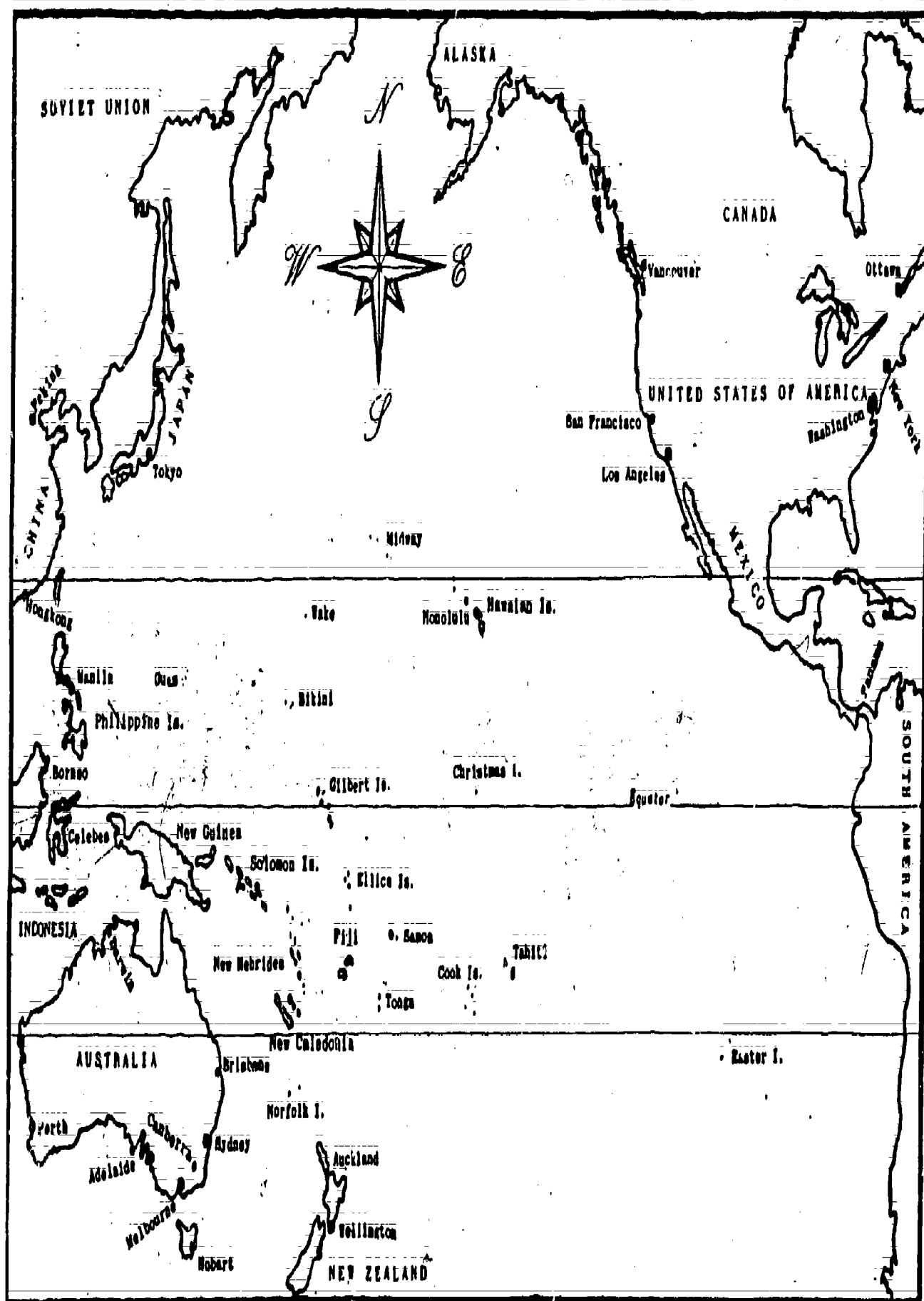
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Solomon Islands Pijin
SPECIAL SKILLS HANDBOOK

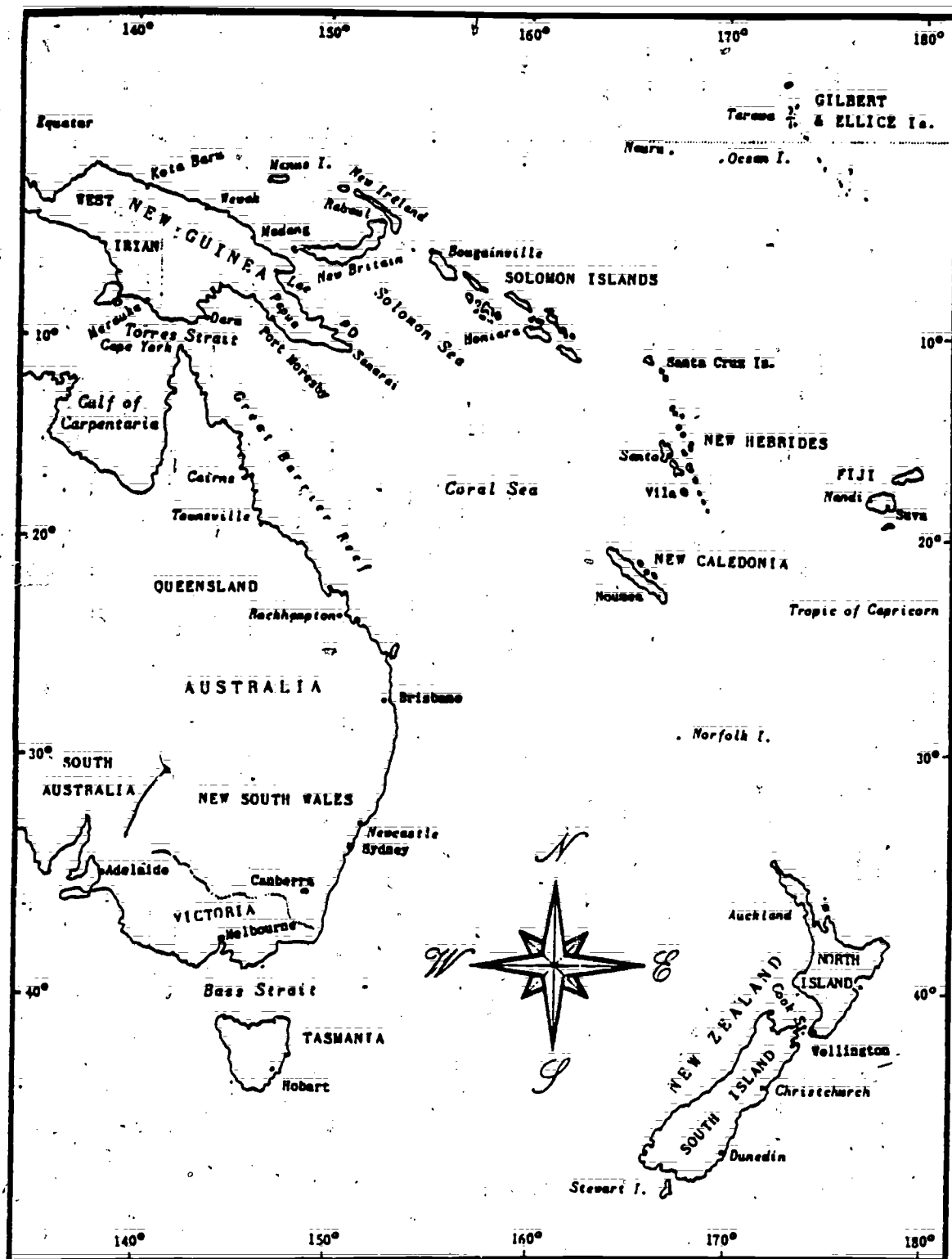


Part One

ATLAS

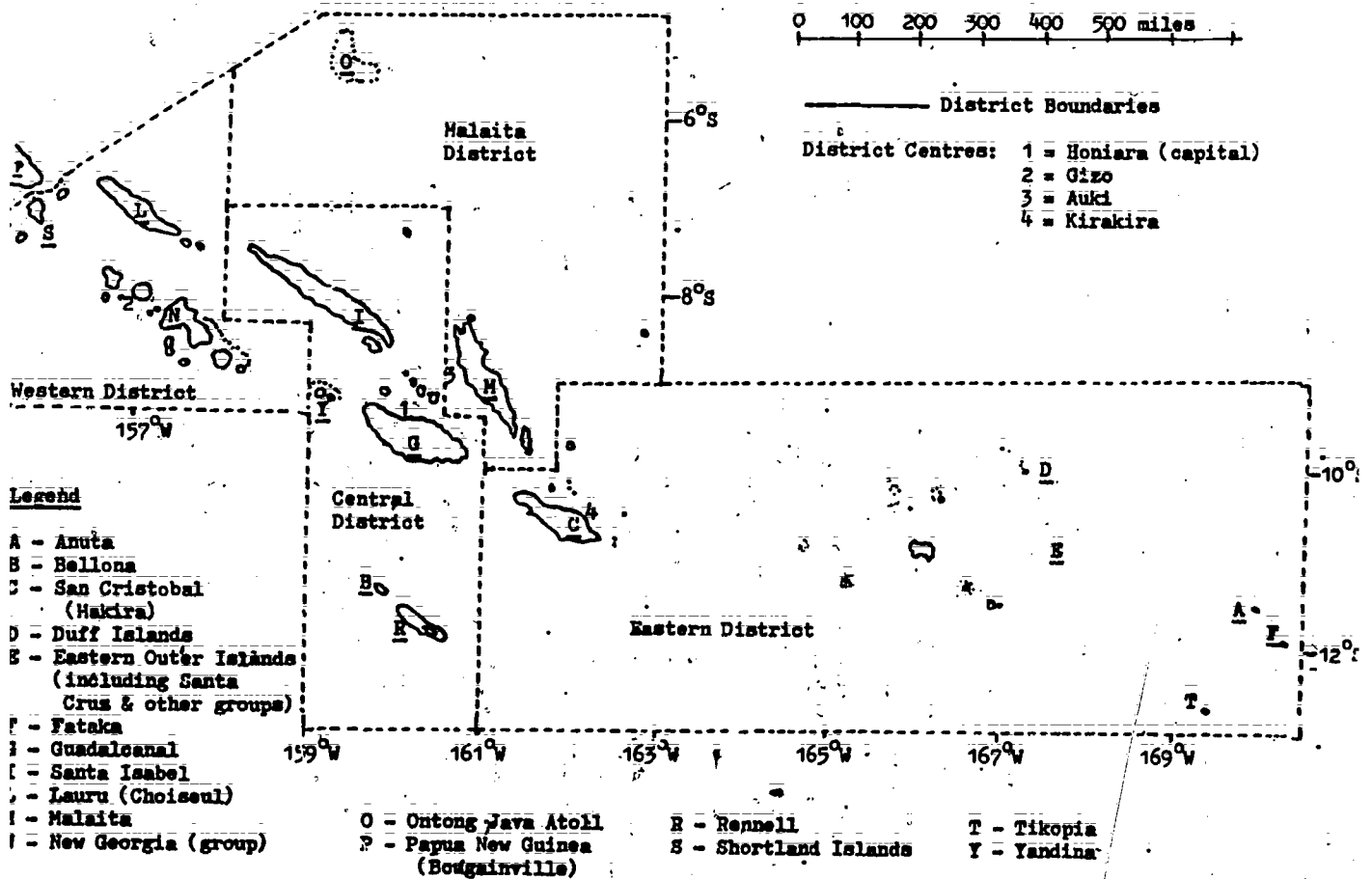


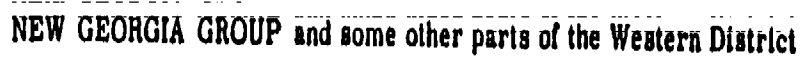
PACIFIC OCEAN

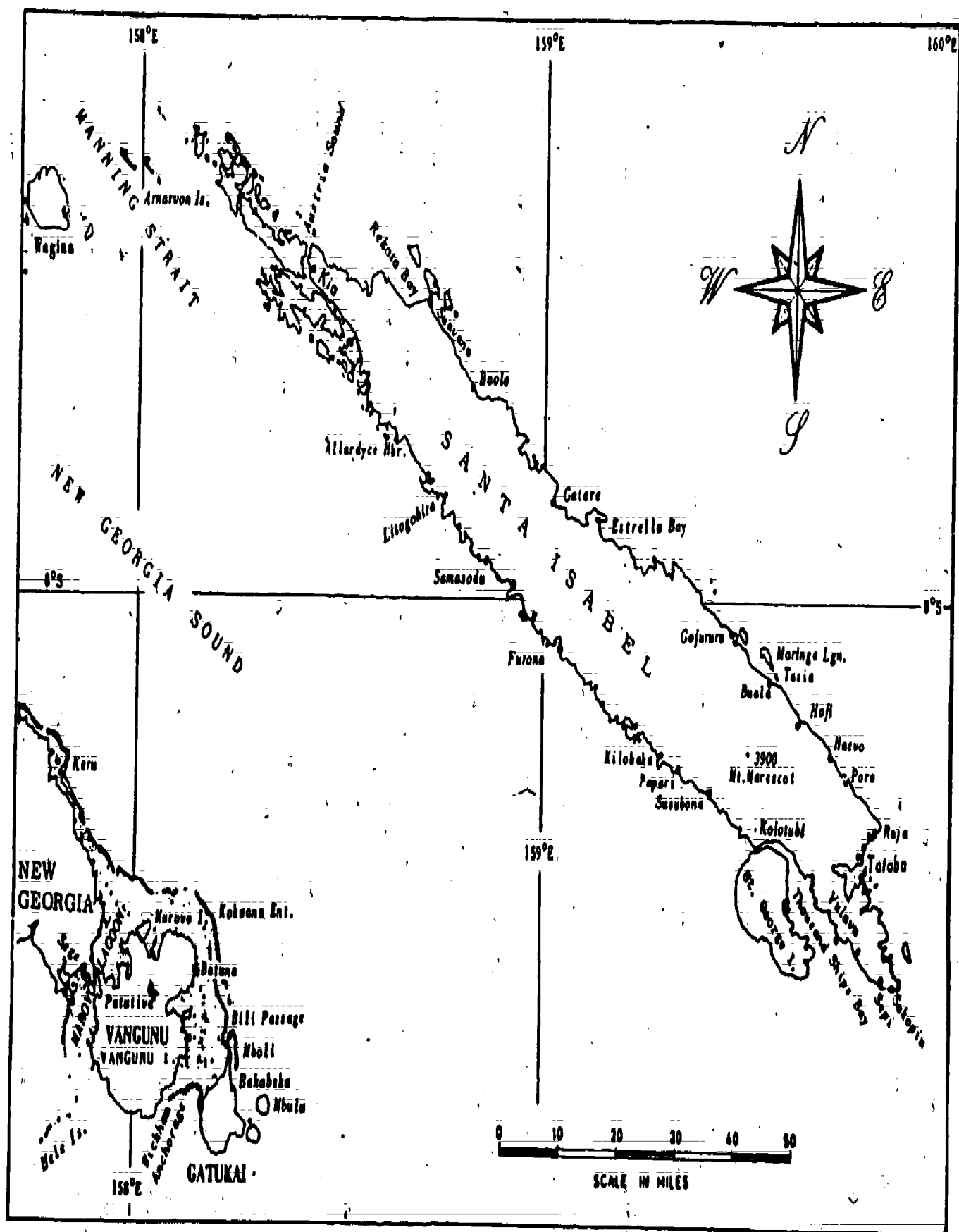


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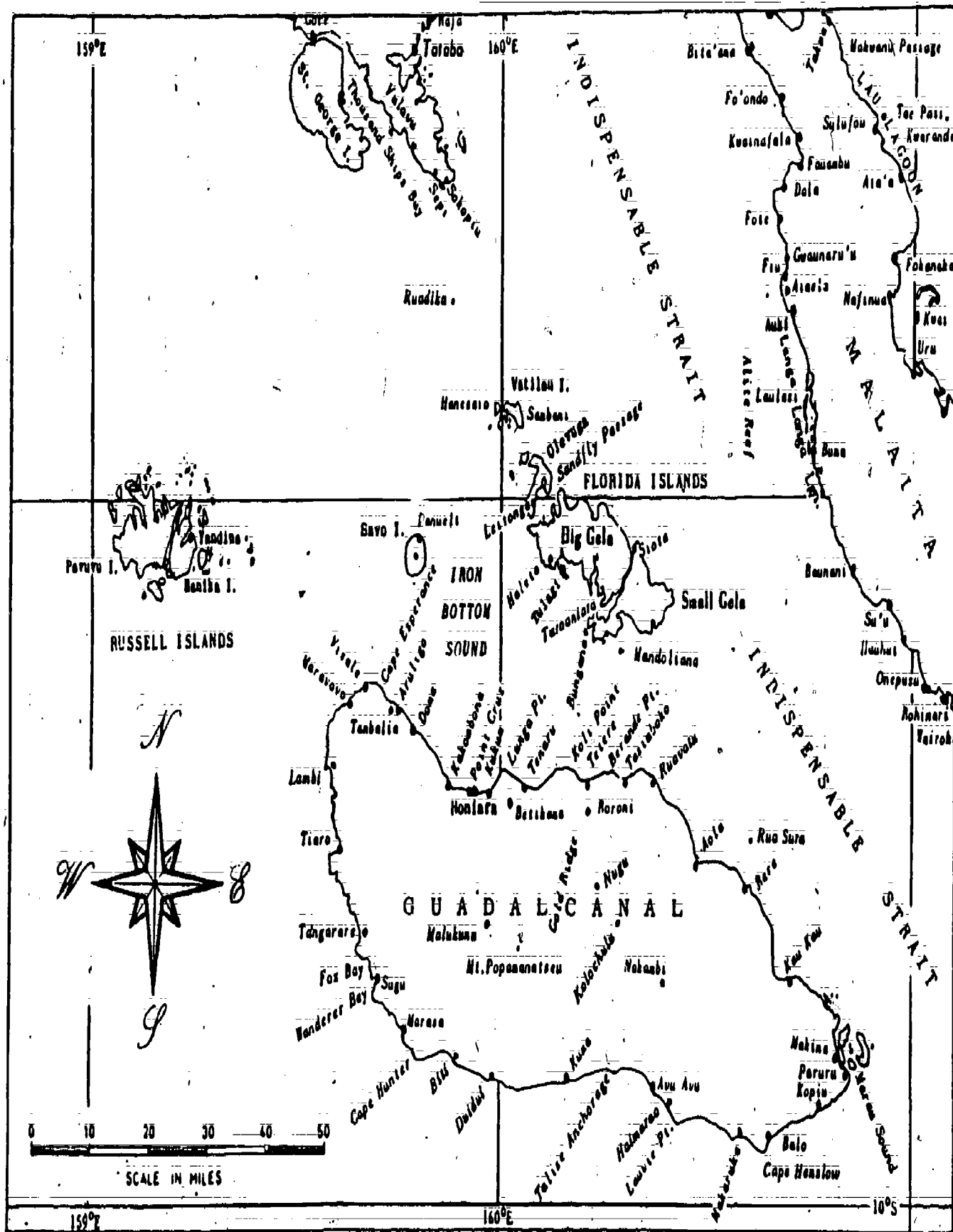
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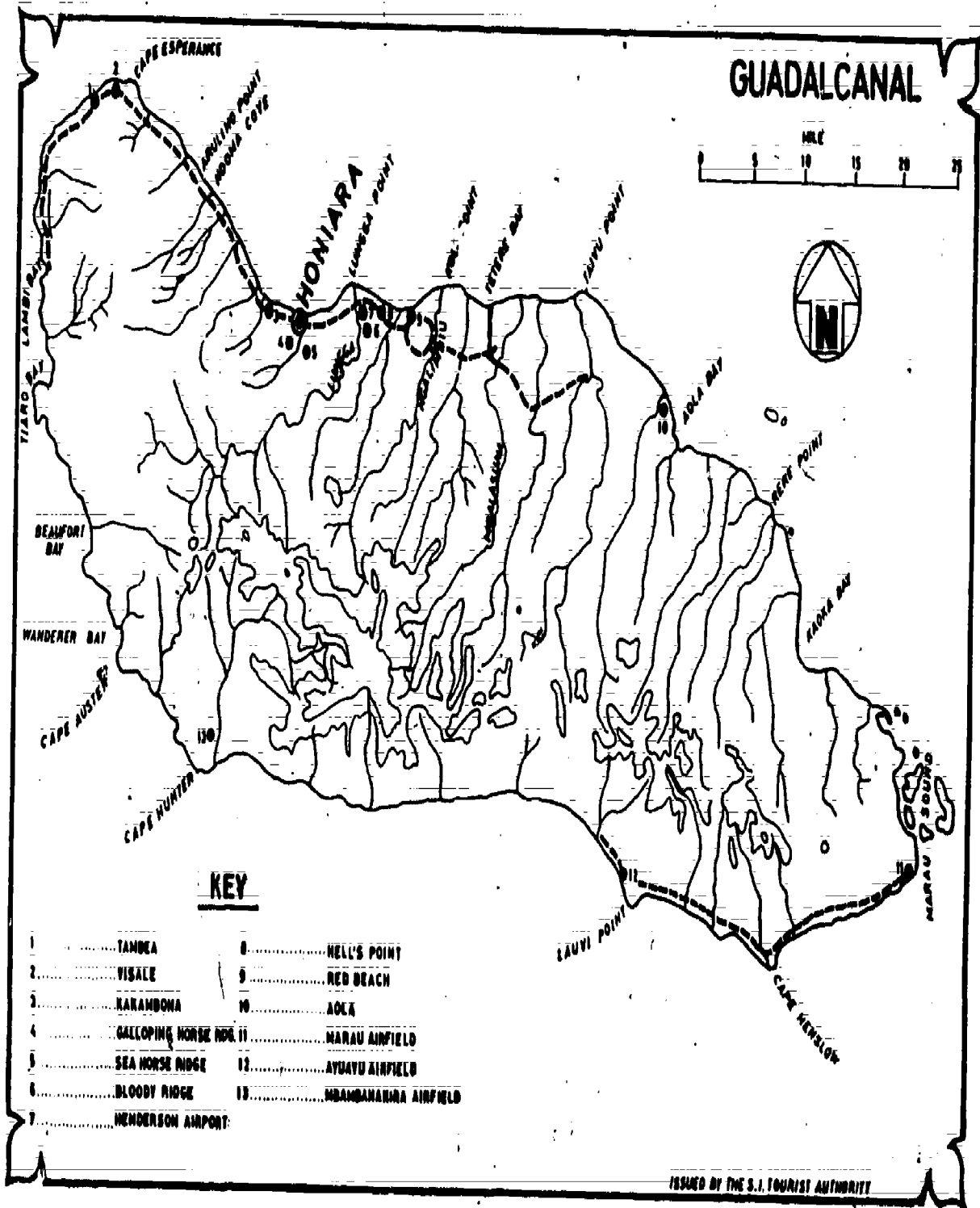


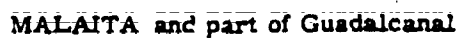


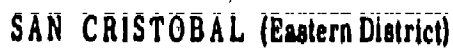
SANTA ISABEL (Central District)

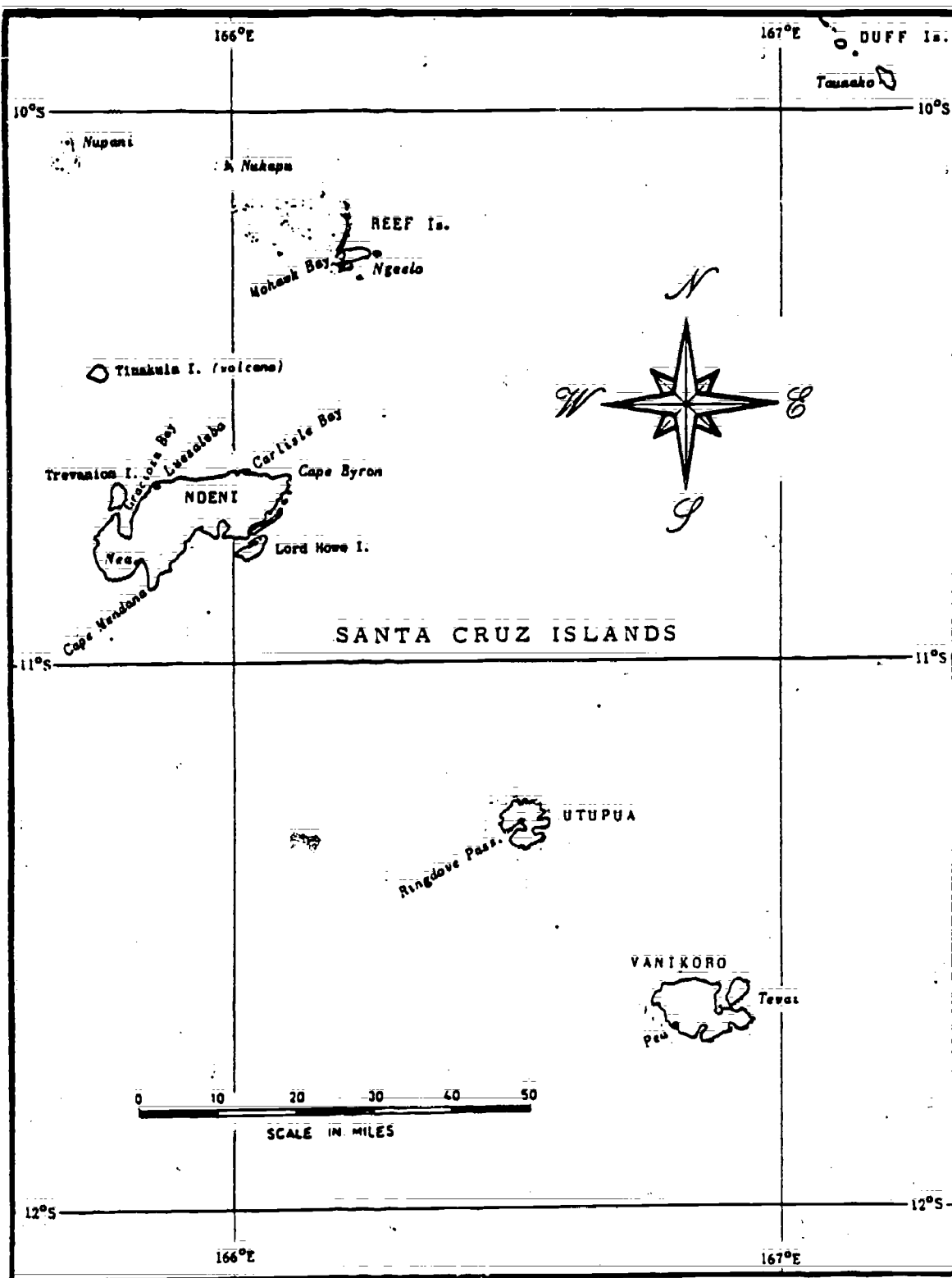


GUADALCANAL, RUSSELL Is., SAVO and NGELA GROUP (Central District)

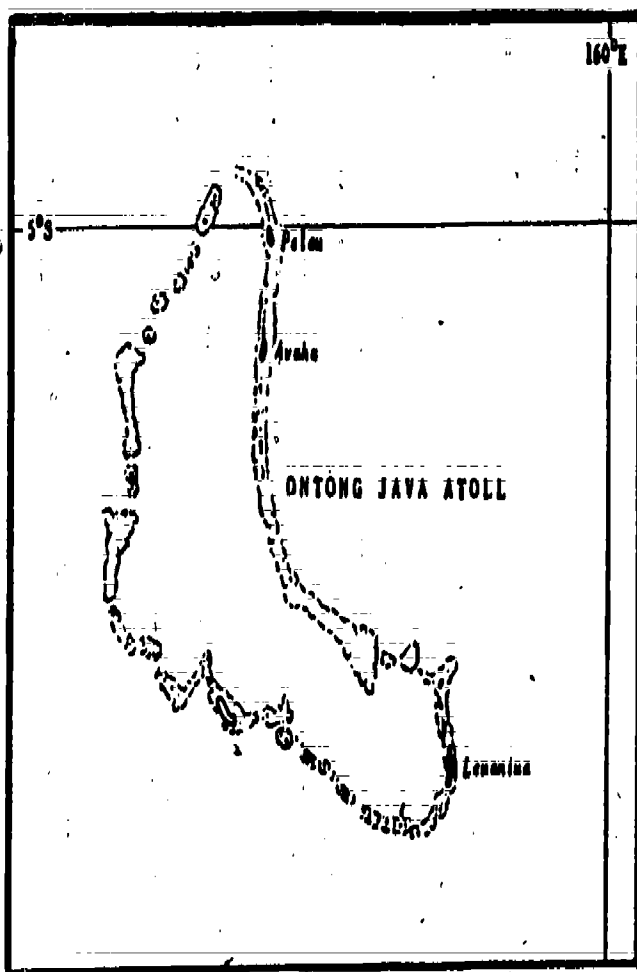




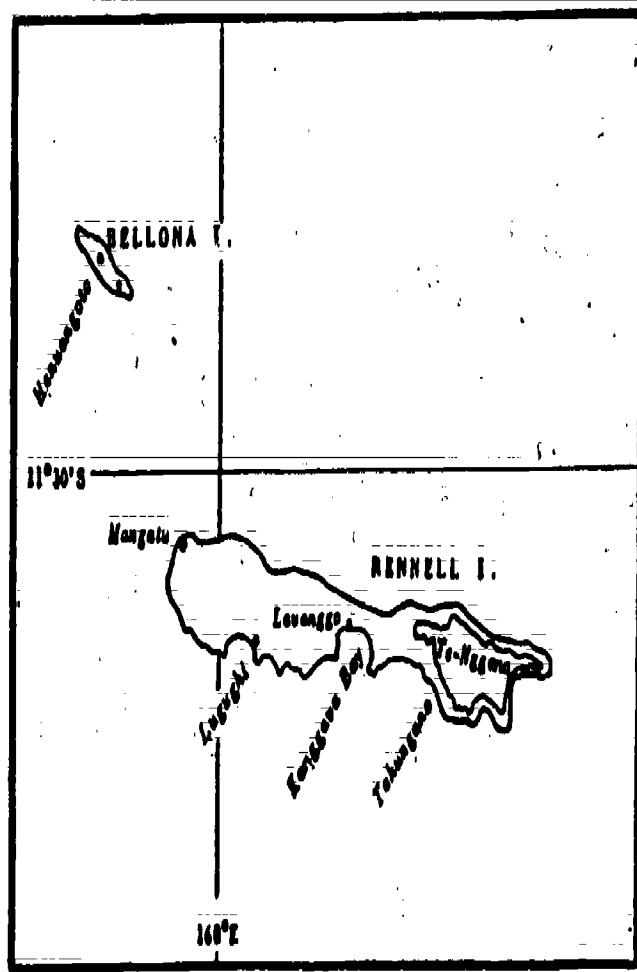




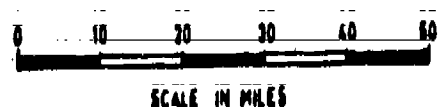
SANTA CRUZ and other islands of Eastern District



ONTONG JAVA or LORD HOWE ATOLL
(Malaita District)



RENNELL and BELLONA
(Central District)



SCALE IN MILES

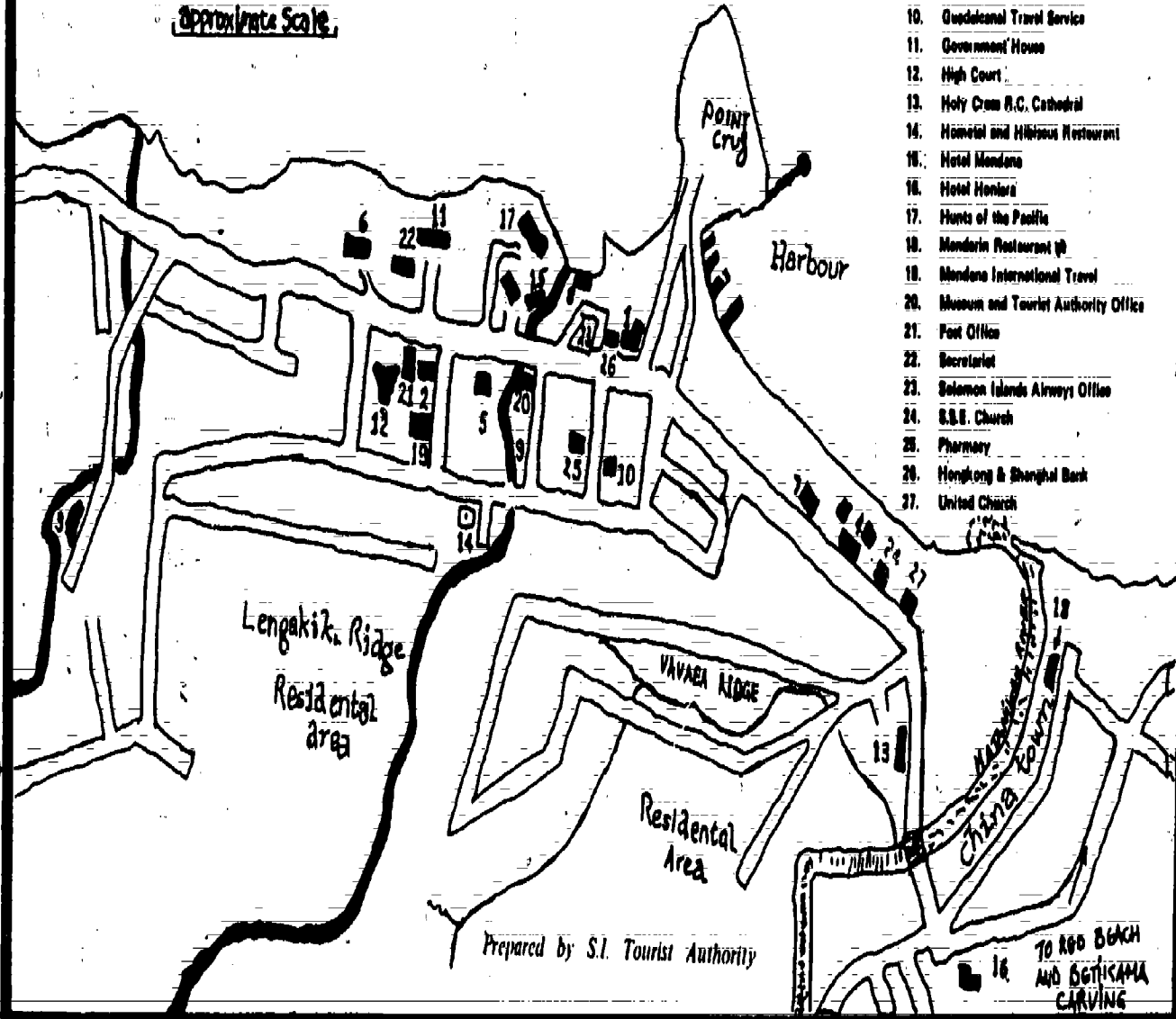
HONIARA

0 1 2 3 4 Mile

IRON BOTTOM SOUND

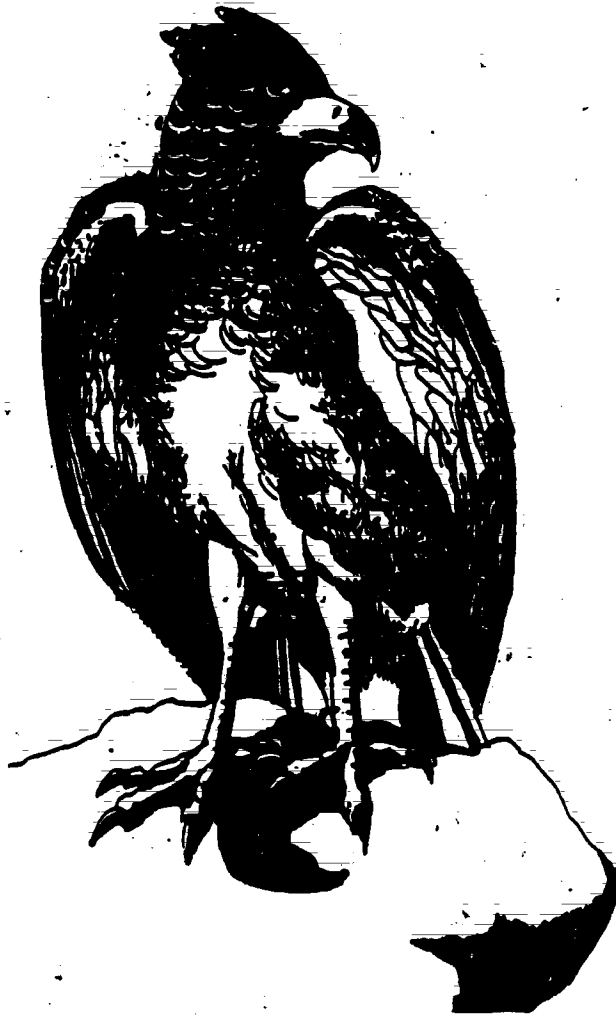
Approximate Scale

1. Banks - A.N.Z. Bank
2. Banks - Commonwealth Bank
3. Botanical Gardens
4. Central Market
5. Central Police Station
6. Clubs - Guadalcanal Club
7. Clubs - Honiara Club
8. Clubs - Yacht Club
9. Coronation Gardens
10. Guadalcanal Travel Service
11. Government House
12. High Court
13. Holy Cross P.C. Cathedral
14. Homel and Hiltoun Restaurant
15. Hotel Mondoro
16. Hotel Honiara
17. Hunts of the Pacific
18. Mandarin Restaurant
19. Mondoro International Travel
20. Museum and Tourist Authority Office
21. Post Office
22. Secretariat
23. Solomon Islands Airways Office
24. S.S.B. Church
25. Pharmacy
26. Hongkong & Shanghai Bank
27. United Church



Part Two

CUSTOM STORIES



PLES BLONG KASTOM STORI LONG SOLOMON AELAN

Long evri villij long Solomon, taem hem i tudak an waka long gaden i finis, olketa pipol weitim pikinini blong olketa i stap long haos seleva. Destaem nao taem fo stori fo olketa pikinini. Olketa stori wea mami an dadi talem ia olketa i abaotem fis o animol o pisin, olketa devol an jaeant an olketa pipol hu i kam fastaem long Solomon Aelan.

Olketa stori ia i fo mekem olketa pikinini i hapi bat i tisim samfala samting tu.

1. Olketa stori ia i wanfala wei fo lanem stori blong olketa pipol hu olketa i stap kam long Solomon bifo.

Yumi evriwan long desfala wol laek fo save long kastom an pipol hu i olketa kam bifo. Long Solomon bifo kam, olketa pipol i no garem wei fo raetem langwis blong olketa dastawe olketa i stori long pikinini blong olketa abaotem kastom an pipol hu olketa i kam fastaem.

2. Olketa stori ia i wanfala wei tu fo lanem olketa pikinini gudfala wei fo laef.

Samfala stori ia olketa i fini hapi. Deskaen stori hem i soem olketa pikinini sapos olketa i duim samting gud, baebae olketa i save garem gudfala samting baek. Samfala stori en blong olketa i no hapi, stori olsem fo lanem olketa pikinini sapos olketa i giaman o raverave o tok spoelam nara man o brekem kastom baebae samting nogud save kasem olketa.

3. Olketa stori ia i wanfala wei fo mekem olketa pikinini i hapi.

Bifo kam olketa pipol long Solomon i no garem redio o waeles, T.V. o samfala samting olsem buk o niuspepa fo mekem olketa pikinini i hapi dastawe olketa dadi an mami oltaem i talem kastom stori long olketa pikinini.

So hia nao samfala kastom stori blong Solomon fo mekem yufala hapi, an fo tisim yufala olketa kastom long Solomon and olketa stori abaotem olketa pipol hu olketa i kam bifo.

MISTA AAO AN MISTA TOTEL

Nambawan Stori

Nambawan stori wea baebae mi talem long yufala tude hem i abaot Aao an Totel. Oraet stori blong yumi hem i go olsem.

Wanfala gudfala faen dei, o dei wea hem i nomoa ren, i no tumas san, Mista Aao hem i sidaon long manana haos blong hem. An hem i luk go long si an hem i lukim solwata hem i lou taed, olsem solwata hem i go baek long big si. An hem i lukim rif hem i barava drae fogud nao. So Mista Aao hem i tingting, "O! tude mi mas go fising fo mi, mi laekem kaikaim fis." So Mista Aao hem i tekem basket blong hem an hem i go daon long solwata.

Taem hem i kasem long solwata, hem i lukim rif ia hem i drae fogud nao. An hem i luk go long olketa smolfala pul wea i stap long insaed long desfala rif an hem i lukim plande fis tumas. Den hem i sei, "O! mae wad! Mi lake tude, baebae mi kaikaim plande fis." So hem i stat fo fising.

Hem i jam wan ston go long nara ston, holem fis insaed long pul, kilim dae an putim long basket blong hem. Hem i gohed duim olsem, jam from wan ston go long nara ston. Hem i duim olsem go go kolsap basket blong hem ful ap nao.

Oraet, bat hem i no save dat desfala rif hem i garem plande sela, deskaen sela ia mifala o samfala pipol long Solomon, olketa i kolem "puri," samfala pipol olketa i kolem "apuapuri" o long Pijin mifala save kolem "klam sei" o deswan hem i openem maos blong hem bat hem i no bigwan tumas olsem olketa bigfala klam sei wea yu save lukim, long dip wata. Deskaen hem i smol wan. Hem stap antap long ston.

So pua fren Mista Aao hem no lukim wanfala an hem i go an purubut insaed. So desfala sela hem i kaikaim leg blong pua Mista Aao. An den hem i satem maos blong hem an Mista Aao hem i stan ap insaed long desfala sela. An hem i gohed krae, "O, baebae mi dae nao. O, baebae mi dae nao."

Semtaem hem i krae, hae taed hem i kam baek nao, solwata i kam baek moa. So hem i sore tumas dat baebae hae taed i kam, solwata i kavarem hem an hem i dae nao, no wei hem i save ranawe nao.

Sek wantaem Mista Totel hem i kam raon an hem i herem krae blong Mista Aao. Hem sei, "O mae wad! Samfala man i krae long hia. Wanem i hapen?" Hem i kam an hem i lukim Mista Aao an hem sei, "O mae fren waswe, wanem i kasem yu? Ei, waswe?" Mista Aao hem i sei, "O mae gud fren Mista Totel, mi kolsap dae nao. Plis yu save helpem mi?"

MR. OWL AND MR. TURTLE

Story Number One

The first story I'm going to tell you people today is about Owl and Turtle. All right, our story goes like this.

One very fine day, or a day without rain and not too much sun, Mr. Owl sat down in front of his house. And he looked at the sea and saw that the tide was low, as if all of the water had gone back into the open ocean. And he saw that the reef was very dry. So Mr. Owl thought, "Oh! Today I should go fishing, because I'd like to eat some fish." So Mr. Owl took his basket and went down to the sea.

When he got to the sea, he saw that the reef was very dry. And he looked at the small pools that were inside the reef and he saw an awful lot of fish. Then he said, "Oh, my goodness! I'm lucky today, I'll be able to eat a lot of fish." So he started fishing.

He jumped from one stone to another, catching the fish inside the pools, killing them, and putting them in his basket. He continued doing this, jumping from one stone to another. He did this until his basket was almost full.

But he didn't realize that this reef had a lot of shells, the kinds of shells we, or some people in the Solomons, call "puri", called by some "apuapuri", or in Pijin called "clam shells". This kind can open their mouths but they aren't as big as the giant clam shells you can find in the deep water. This kind is small. It lives on rocks.

Our poor friend Mr. Owl didn't see one of these and he stepped in one. The shell bit the leg of poor Mr. Owl. Then it shut its mouth and Mr. Owl was left standing with his foot in the shell. So he began crying, "Oh, I'm going to die. Oh, I'm going to die."

As he was crying, the high tide began to come back. The sea was coming in. So he was very unhappy because the high tide would come in, the sea would cover him and he would die. There was no way that he could run away.

Suddenly Mr. Turtle came around and heard Mr. Owl's cry. He said, "Oh, my goodness! A man is crying here. What's happened?" He came and saw Mr. Owl and said, "Oh, my friend, what has happened?" Mr. Owl said, "Oh, my friend, Mr. Turtle, I'm about to die. Please can you help me?"

"O! ia, watkaen help yu laekem?"

"O, mi wandem yu tekem awei desfala sela from leg blong mi."

"O, isi wan! Dae wan nomoa! Yu no seksek. Bae mi helpem yu."

So Mista Total hem i kam kolsap long Mista Aao, tekem tufala han blong hem, tufala fran wing an hem i smasem go desfala sela an hem i brekem. So den leg blong Mista Aao hem i kam fri o hem i kam aot from desfala sela. An from dea Mista Aao hem i sei, "O! mae krangge! Wanem mi save peim yu o mi givim long yu?"

"O, givim mi nating. Mi no wandem eni samting. Yumitufala fren nomoa bikos yu kolsap dae an mi helpem yu, oraet." So from dea Mista Aao an Mista Total tufala i fren olowe nao.

"Oh, yeah! What kind of help do you want?"

"Oh, I want you to take this shell off my leg."

"Oh, that's easy! Simple as pie! Don't worry. I'll help you."

So Mr. Turtle came up close to Mr. Owl, took both of his hands and smashed the shell to pieces. Then Mr. Owl's leg came free and he said, "Oh! My gosh! What can I pay you or give to you?"

"Oh, don't give me anything. I don't want anything. The two of us are friends because you were about to die and I helped you. Okay?" So from that time on, Mr. Owl and Mr. Turtle were the best of friends.

POSI AN MAHI

Mektu Stori

Neks stori blong yumi wea baebae yufala herem destaem, hem abaot tufala brata ia. Tufala brata ia nem blong tufala nao Posi an Mahi. Posi nao hem i bon fastaem an Mahi olsem mektu bon blong hem.

Oraet stori hem i go olsem ia. Long wan dei mami an dadi blong tufala brata ia, tufala i go waka long gaden. Posi hem i sei long brata blong hem, "O brata, tude mi wandem yumitufala i go fising o go lukaotem fis fo yumitufala long wata."

Mahi hem i sei, "O, mae krangge! Dadi an mami blong yumitufala i no talem yumitufala baebae i go aot tude. Tufala i talem fo yumitufala i lukaotem haos gudfala bihaen tufala."

Posi sei, "Ae, mi les fo stap long haos, mi mas go aot lukaotem fis fo mi."

"O sapos hem i olsem, yumitufala i go nao, brata."

So tufala i wanmaen an tufala i tekem tufala bou, samfala aro, weitim tufala basket an go daon long wata nao, smolfala wata nomoa.

Oraet taem tufala i kasem desfala wata ia, tufala lukim staka tumas olketa ilfis, olketa ura an olketa fis tu. O, mae wad, tufala i hapi narakaen. Den smolfala brata, Mahi, hem i sei, "O brata yumitufala mas fulim ap tufala basket blong yumitufala nao. Yu lukim, staka fis long wei long hia, an long dea, yu luk staka fis."

Posi sei, "No. Yumitufala fulim ap wanfala basket nomoa an yumitufala go baek long haos."

"Ah mi les, mi wandem yumitufala fulim ap tufala basket nao mekem mami an dadi baebae hapi tumas taem tufala kam baek from gaden an lukim plande fis, plande ura, plande ilfis fo yumi kaikaim tunaet."

So Posi, "O saed blong yu nao."

Tufala brata ia tekem bou, tufala aro an tufala gohed nao fo sutim fis, ilfis an ura. Tufala sut gogo tufala basket blong tufala i ful ap nao. So bihaen Posi hem sei, "O oraet brata. Yumitufala mas go baek long haos fo mitim mami an dadi."

POSI AND MAHI

Story Number Two

The next story that you will hear is about two brothers. The two brothers were named Posi and Mahi. Posi was the first born and Mahi was the second son.

The story goes like this. One day, the parents of the two boys went to work in the garden. Posi said to his brother, "Oh brother, today I want us to go fishing, to go look for fish for us."

Mahi said, "Oh, my gosh! Our mother and father told us not to go out today. They told us to look after the house well for them."

Posi said, "I'm tired of staying in the house. I have to go out and look for fish."

"If that's the way it is, then let's go."

So the two of them agreed and took two bows, some arrows, and two baskets and went down to the water, a small stream.

When the two got to this stream, they saw a lot of eels, some ura, and some other fish, too. Oh, the two were happy beyond words. Then the younger brother, Mahi, said, "We should fill both our baskets. Look, there are so many fish there, and here, and over there. See all the fish."

Posi said, "No. We should only fill one basket and then go back home."

"Oh, I'm lazy. I want to fill up both baskets so that mom and dad will be happy when they come back from the garden and see all the fish, ura, and eels for us to eat tonight."

So Posi said, "Well, it's up to you."

The two brothers took their bows and arrows and continued shooting fish, eels, and ura. They continued shooting until both baskets were full. Then Posi said, "All right, brother. We have to go back home now to meet dad and mom."

Den smoi brata, Mahi hem i sei, "Yu big brata karem tufala basket blong yumitufala an mi karem olketa bambu wata blong yumi fo dring long haos bihaen yumi kaikai." Oraet, Posi hem i karem tufala basket long fis an Mahi karem olketa bambu long wata blong olketa fo dring.

So tufala stat fo go baek long haos nao. Taem tufala kasem long haos bat mami and dadi kam baek finis long gaden nao. Tufala kam baek an mekem rere olketa puding long taro an yam rere fo tufala pikinini blong tufala nao. So taem tufala pikinini kam baek, tufala mami an dadi hapi tumas fo lukim tufala kam baek weitim plande fis. So olketa mek rere nao olketa kaikai fo ivning.

Taem hem i tudak lelebet, olketa sidaon, laetem faea an olketa kaikaim nambawan kaikai long ivning.

Then the younger brother, Mahi, said, "You carry our two baskets and I'll carry the water for us to drink after we've eaten." So Posi carried the baskets and Mahi carried the drinking water.

So the two started back home. When they reached their house, their mother and father had already arrived from the garden. They had come back and prepared some pudding of taro and yams for their two children. When the two children came back, their parents were very happy to see them come back with a lot of fish. So they prepared all of the food for the evening.

When it was dark a little bit, they sat down, lit a fire, and ate the best food of the evening.

PAPAI

Mektri Stori

Mektri stori baebae mi talem moa long yufala hem abaot wanfala olo man, nem blong hem Papai. Oraet, stori hem i go olsem.

Papai, desfala olo man hem i go an wakem haos blong hem insaed long melewan sikarap antap long smqlfala hil.

Desfala olo man, nomata hem stap seleva wanfala samting wea hem i gud-long hem, hem i wanfala fani olo man, o olo man hem i save mekfan tumas.

Oraet, hem stap seleva long sikarap, hem i tru bat olketa pikinini long ples i laekem hem tumas, desfala olo man from hem i save mekfan. Olketa pikinini i save kam ap long olo man ia evri ivning o enitaem nomoa long dei an askem hem fo dans fo olketa, singim kastom singsing fo olketa o enikaen samting wea olketa pikinini i laekem.

So nomata desfala olo man i stap seleva, hem i hapi olowe nomoa. Evride desfala haos blong olo man ia hem i no save emti ia, olketa pikinini kam olowe nomoa. Samfala pikinini olketa i kam, olketa i helpem olo man fo waka long gaden, samfala i kam helpem hem long haos an samfala i kam fo klinim raon haos blong olo man tu. So olo man hem i hapi tumas blong evri waka olsem.

Wanfala dei, olketa pikinini i kam bat olo man hem i go aot--hem i no stap long haos blong hem. Hem go lukaotem pigpig weitim bou an samfala aro an wanfala spia. Bihaen olketa pikinini kam an no lukim olo man ia nao, olketa i sei, "Mae wad! Olo man blong yumi go nao, hem i go samwea ia."

Samfala pikinini sei, "No. Yumi weit. Baebae olo man blong yumi kam baek. Yufala no go yet. Yumi weitim hem." Olketa pikinini i sidaon an weitim olo man nao.

No long taem olo man kam baek weitim wanfala bigfala pigpig, hem i kilim long bus an karem kam nao. Olketa pikinini i sei, "Yufala no gogo. Fren blong yumi kam nao. Hem i karem wanfala pigpig--ei--ei--ei--ei gud olo man!" So olketa i hapi fo narakaen nao. Evriwan barava hapi.

Olo man kam an sei, "Halo, olketa granpapa blong mi," minim "olketa blong mi."

PAPAI

Story Number Three

The third story I will tell you is about an old man named Papai. The story goes like this.

This old man Papai worked at this house in the middle of the bush on top of a small hill.

Even though he stayed alone, one good thing about it was that he was a funny old man and knew how to joke very well.

It's true he stayed alone but the children from that area liked him very much because he knew how to joke. The children would come to the old man every evening or any time during the day and ask him to dance for them, sing custom songs for them or do whatever they like.

So even though this old man stayed alone, he was happy. His house was never empty; children always came. Some children would come and help him work in the garden, some would come to help him in the house, some would come to help clean up around his house. So the old man was very happy.

One day the children came but the man was gone. He wasn't at his house. He went hunting pigs with his bow, some arrows and a spear. After the children came and couldn't find the old man, they said, "Oh, my goodness! Our old man is gone. He's gone somewhere."

Some children said, "No. Let's wait. He'll come back. Don't go yet. Let's wait for him." So the children sat down and waited for the old man.

After not too long the old man came back with a big pig he had killed in the bush and was carrying now. The children said, "Don't go. Our friend is coming now. He's carrying a pig! Hey! Good man!" So they were happy beyond words. Everyone was very happy.

The old man came and said, "Hello, my grandchildren."

"O mae wad! Mifala hapi tumas fo lukim yu an yu karem kam pigpig tu ia."

"Ia, pigpig blong yumi fo kaikai tude olketa mae gud pikinini."

Den olo hem i sei, "O mae wad! Mi taed tumas long bus fo karem kam pigpig ia olketa pikinini blong mi. Waswe yufala save helpem mi fo katem pigpig?"

"O ya, gud olo. Mifala baebae helpem yu." So olketa pikinini gohed fo mekem faea, tekem kam faewud, lukaotem lif an rereem umu fo korongisim nao. Olketa pikinini i wakem-faea an bonem hea blong pigpig gogo hem i finis nao. Samfala go long gaden an tekem kam taro an yam fo kaikai weitim desfala pigpig.

Olketa pikinini sei, "Oraet olo, yu go spel. Yu go slip. Mifala baebae i waka fo yu." So olo man hem i go res long haos fo slip an evri pikinini gohed to korongisim pigpig nao. Samfala korongisim pigpig an samfala bonem olketa taro, yam an evikaen kaikai nomoa olsem pana an banana.

Taem evri waka finis--pigpig insaed long umu an olketa pikinini bonem olketa kaikai finis nao--olo man i gohed fo slip. Bihaen evri samting tan finis, olketa i sei nao, "Ae, yumi no wek ap olo man. Yumi tekem aot korongisi, putim desfala pigpig ia long insaid basket blong yumi weitim evri kaikai ia an yumi ranawe from olo man."

Samfala i sei, "O no-no-no! Yumi no duim olsem. Baebae olo i kros long yumi."

"Hu save long olo man? Yumi stilim evri kaikai an ranawe nao."

So desfala tingting hem i kam from samfala pikinini wea i nogud. Olketa i tekem aot korongisi, putim evri pigpig ia insaed long evri basket blong olketa weitim olketa taro, yam, banana wea i tan finis. Oraet olketa i tekem hed blong desfala pigpig, putim insaed moa long umu an kavarem weitim lif an korongisim baek moa. Evriwan holem nomoa olketa basket an ranawe nao, go baek long ples blong olketa.

Olo man gohed slip--slip gogo olo man wek ap. Hem wek ap, lukluk raon long haos bat nomoa pikinini stap nao. Evriwan ranawe. Olo man sei, "Mae krangge! Wanem hapen nao? Nomoa pikinini long hia nao. Evriwan go. O, nomata korongisi pigpig blong mi stap. Bae mi go tekem aot mekem mi kaikai."

"Oh, we're so happy to see you and to see that you have a pig, too."

"This is our pig for today's meal my good children."

Then the old man said, "Oh, my! I got so tired from carrying this pig from in the bush. Can you help me butcher it?"

"Oh, sure! We will help you." So the children made a fire, brought firewood, gathered leaves and prepared the umu. They singed the hair from the pig. Some went into the garden and brought taro and yams to eat with the pig.

The children said, "All right, old man. You go rest. We'll do the work for you." So the old man went to sleep in the house and all the children baked the pig. Some baked the pig; others cooked the taro, yams, and other food, such as pana and bananas.

While all the work was finished--the pig in the umu and the other food cooked--the old man slept. After everything was done, the children said, "Let's not wake up the old man. Let's take out the roast, put it along with all of the food in our baskets, and run away."

Some said, "Oh, no, no, no! Let's not do that. The old man will get angry with us."

"Who cares about the old man? Let's steal all the food and run away."

So this idea came from the naughty children. They took out the roast, put all the pork inside their baskets, together with the taro, yams, and bananas that were done. Then they took the head of the pig and put it back inside the umu and covered it back up with the leaves. Then they all took their baskets and ran back to their homes.

The old man continued sleeping. When he woke up, he looked around the house but there were no children there. Everyone had run away. The old man said, "My word! What's happened? There are no children here. They've all gone. Never mind. The roast is here. I'll take it out and have something to eat."

Oraet hem i go tekem aot korongisi. Tekem aot evri lif, evri ston finis, hem i lukim go bat wea hem i lukim hed nating nomoa i stap, nomoa mit long pigpig nao. Ei--Ei--Ei--olo man i kros narakaen nao. "O, mae wad! Olketa pikinini ia i spolem mi nao, tekem evri pigpig blong mi weitim evri kaikai nao, ranawe from mi nao. O mae wad--um--o mae wad! O nomata nao! O destaem nomoa pikinini save kam long haos blong mi nao. O, mae wad!" So olo man kros fo narakaen nao bat kan sei nao.

From dea, nomoa pikinini save kam long haos blong olo man ia gogò finis dea nao.

So he took out the roast. He took off the leaves; he took off all the stones; he looked but he saw nothing but the head, no meat! The old man was really angry now. "My word! Those children really hurt me. They took all of my roast and all of my food and ran away. My word! My word! Never mind! From now on, no children will be allowed to come to my house. Oh, my!" So the old man was really angry.

From that day forward, no children were allowed to go to the old man's house.

KOKOSU AN MWALOLE

Mekfoa Stori

Long wanfala mone, Kokosu hem wokabaot go long sanbis, an long dea, hem lukim plande tumas o staka kaikai, olketa kaikai wea olketa i no finisim from olketa kaikai wea olketa pipol i kaikaim long ples blong olketa.

Nao Kokosu hem lukim plande tumas long sanbis olsem olketa skin long kumara, olketa skin long yam, olketa skin long taco an olketa plande gudfala kaikai, wea hem gud fo olketa kokosu an olketa fren blong hem. Oraet den hem stat fo kaikai nao. Long semtaem hem kaikai, desfala man Mwalole hem kam kolsap long soa tu. Hem lukaotem kaikai blong hem seleva tu. Oraet den hem kam an lukim Mr. Kokosu hem wokabaot slo tumas long sanbis, nao hem sei, "Yu lukim datfala man, hem wokabaot slo tumas. Leg blong hem sot tumas. Hei, watkaen man hem luk olsem?"

Nao Mr. Kokosu hem lukim Mr. Mwalole, hem kam kolsap an hem sei, "O mae wad! Nomata yu laf long mi, mae fren. Bat sapos yumitufala resis, mi save winim yu ia, nomata mi garem sot leg, an yu save suim kwiktaem tumas long solwata, mi save winim yu nomoa."

Oraet den Mwalole sei, "Ei, mae wa. Man olsem yu ia, yu no fit. Yu sotfala. Leg blong yu sotfala. Yu karem tu bigfala haos long baeksaed blong yu. Yu hevi tumas. Yu no fit fo resis weitim mi."

Den Kokosu sei long hem, "Oraet sapos yu tingsei mi laea, ok long aftanun tude, yumitufala baebae resis raonem desfala aelan an lukim hu nao baebae finis fastaem."

"O mae fren, mi laf long yu. Yu no save winim mi tude."

Ok, bihaen tufala toktok finis, den tufala sei, "Oraet yumi baebae resis long desfala aftanun." Ok, den Mwalole hem go an talem olketa fren blong hem olsem olketa fis long si an Kokosu hem go baek an talem long olketa fren blong hem long bus, olketa kokosu tu.

An den wanfala samting Kokosu hem sei, "Mi save wakem aot wanfala aedia fo yu. Yu go an stap long wanfala poent long we; yu go stap long nara poent; an yu go stap long nara poent. An den sapos Mr. Mwalole hem kolem yu, yu mas ansarem. Oraet?"

THE HERMIT CRAB AND THE SWORDFISH

Story Number Four

One morning Mr. Hermit Crab went walking along the beach, and there he saw a lot of food, food that people who had gone to the beach had not finished.

Mr. Crab found a lot there, sweet potato peelings, yam peelings, taro peelings, and a lot of good things like that, things crabs like to eat. So he began eating. While he was eating, a swordfish came up close to shore, too. He was also looking for food for himself. When he saw Mr. Crab walking so slowly along the beach, he said, "Look at that guy walking so slowly. His legs are so short. What kind of creature looks like that?"

Mr. Crab saw Mr. Swordfish approaching and he said, "I don't care if you laugh at me. But if we race, I could beat you, even though I have short legs, and you can swim fast. I can beat you."

Then Mr. Swordfish said, "Hey, a creature like you couldn't possibly! You're short. Your legs are short. You've got that big house on your back. You're too heavy. You can't race with me."

Then Mr. Crab said to him, "Okay, if you think I'm lying, this afternoon let's race around this island see who finishes first."

"Oh, my friend, don't make me laugh. You can't beat me today."

When the two had finished talking, they said, "Okay, we'll race this afternoon." Then Mr. Swordfish went to tell his friends, the fish in the sea, and Mr. Crab went to tell all his friends in the bush, the crabs.

Then Mr. Crab told them, "I have an idea. You go and stay at that point over there. You stay at that other point. An you go stay at that third point. If Mr. Swordfish calls you, you have to answer him. Okay?"

So Kokosu hem go an talem long olketa fren blong hem fo kam long wanfala ples an den olketa divaed. Wanfala kokosu hem go slip long wanfala poent; narawan hem slip nara poent; an nara wan hem slip nara poent go go raonem datfala aelan finis. Oraet Kokosu hem kam daon fo mitim fren blong hem, Mwalole. "O waswe nao, mae fren? Yu rere nao fo resis nao des aftanun?"

"O ya, mifala rere finis fo resis."

Oraet, den olketa tekem wanfala string. Oraet wanfala en long hem, wanfala fren blong Mwalole hem holem, an nara en wanfala kokosu hem holem tu.

Oraet, den olketa statem resis blong olketa. Mr. Sak wea hem holem nara en long string ia hem kaont, "Wan, tu, tri, go." Dat taem Mr. Mwalole hem resis fogud nao, bat Kokosu fol daon baek hem slip.

Mwalole suim gogo kasem wanfala poent, hem singaot go long Kokosu, "Wea yu nao, mae fren?"

"O mi gud long hia."

O dat taem bele blong Mwalole hem hot. Hem kros fogud. "Mae wad, desfala sotfala man ia winim mi nao."

O.k., olketa gohed moa resis go go kasem wanfala poent, Mwalole sing aot go long soa, "Mae fren, Kokosu."

Kokosu sei, "O man, mi slip long hia long taem." Dat taem nao Mwalole hem kros tumas moa nao.

Oraet tufa resis moa. Mr. Mwalole suim go go hem go kasem wanfala poent moa. Hem sing aot go moa, "Fren Mr. Kokosu, yu kasem dea finis?"

Kokosu sing aot baek, "Hei, mi slip long hia long taem nao. Yu stap wea?" Taem olsem ia Mwalole kros narakaen nao.

So wanem? Olketa gohed for resis go go kolsap kam long en nao, apaot wan handred ylad awei, bat wea desfala kokosu wea slip ia hem jes fol daon kam nomoa long desfala finising laen, flas go long solwata. Hem sei nao, "O kam an. Mifala kokosu win nao. Mifala kokosu win nao." Dastawe nao Kokosu an sekson blong hem winim desfala resis.

So Mr. Crab called all his friends together and then they split up. One went to the first point; a second went to the second point; still another went to the third point; they covered the entire island. Then Mr. Crab went down to meet his friend Mr. Swordfish. "What do you say, my friend? Are you ready for the race this afternoon?"

"Oh, yes. We're all set for the race."

Then they took a string and a friend of Mr. Swordfish took one end and a crab took the other end.

And then the race began. Mr. Shark, who was holding one end of the string, counted, "One, two, three, go!" Mr. Swordfish took off fast as anything. But Mr. Crab fell back and slept.

Mr. Swordfish swam to the first point and called out to Mr. Crab, "Where are you now, my friend?"

"Oh, I'm over here."

Mr. Swordfish became furious. "This short little creature is beating me."

So he raced down to the next point and called out to shore, "My friend, Mr. Crab!"

The crab said, "Hey, man. I've been lying here a long time already." Now Mr. Swordfish was even more angry than before.

They raced on. Mr. Swordfish swam to another point. He called out again, "Mr. Crab, are you there yet?"

The crab shouted back, "Hey, I've been sleeping here a long time. Where are you?" This time Mr. Swordfish was angry beyond words.

So what happened? They raced until they just about reached the finish line, about a hundred yards away, to where Mr. Crab was sleeping. He dashed across the finish line, ran down to the sea, and said, "Hey, come on. We crabs won! We crabs won!" And so Mr. Crab and his friends won the race.

IGUANA AN DOGI

Mékfaev Stori

Nara stori wea baebae mi talem moa long yufala, hem i abaotem Mista Iguana an Mista Dogi. Nao Iguana an Dogi, tufala ia i gud fren tumas bat tufala i no stap long wan haos. Wanfala hem i stap long sikarap an narawan hem i stap long ples.

Oltaem tufala ia i mit long wanfala ples wea tufala i laekem an tufala ia i wande wokabaot tugeta. Oraet, wanfala dei Dogi hem i tok olsem long Iguana, "O tude mi wadem yumitufala go wokabaot ia, fren." Wokabaot nomoa fo lukluk long samfala ples, lukluk long samfala pipol, olketa samting olsem."

Iguana hem i sei, "O! hem i oraet, mae fren Dogi. Yumitufala save duim samting olsem."

So tufala i statem wokabaot blong tufala. Taem tufala i go, desfala fren Mista Dogi nao hem i go fastaem an den Mista Iguana hem i kam bihaen. Tufala i duim bikos olketa pod long bus i smol fitim nomoa wanfala man hem i wokabaot long fran an narawan kam bihaen.

Taem tufala i wokabaot tufala i kam kasem wanfala tri wea hem i fol daon an hem lei kat kros long rod. Nao Mista Dogi hem jam antap long desfala tri go kasem long nara saed an Iguana hem kam long andanit. Oraet, but taem tufala i wokabaot lelebet go moa lusim desfala log o tri wea hem lei kat kros long rod, Mista Iguana hem i stat fo laf long fren blong hem, Dogi.

Nao Mista Dogi hem i luk baek an hem i sei long Mista Iguana, "Ei, mae fren. Waswe nao yu laf tumas long mi?"

Nao Iguana hem i sei, "O bikos hem i kolsap ren nao, mae fren, an yumitufala farawe long ples yet. Dastawe mi laf. Mi no laf long yu."

Tufala i gohed fo wokabaot, go go tufala kam kasem wanfala log moa o wanfala tri wea hem fol daon an kat kros long rod an Mista Dogi hem i jam moa antap long desfala log an den Iguana hem i wokabaot go long andanit.

Den tufala gogo lelebet moa Mista Iguana hem i laf moa long Dogi. Nao Dogi hem i luk baek an hem i sei, "O mae fren. Waswe nao yu laf tumas long mi oltaem?"

THE IGUANA AND THE DOG

Story Number Five

Another story I'm going to tell you is about Mr. Iguana and Mr. Dog. Mr. Iguana and Mr. Dog were good friends but they didn't live together. One stayed in the bush and the other stayed in the village.

The two would always meet in their favorite place and then would go walking together. One day the dog said to the iguana, "Today I'd like to go for a walk. Just to look at some different places and different people."

The iguana said, "That's all right, my friend. We can do something like that."

So the two started their journey. As they were walking, Mr. Dog went first and Mr. Iguana came behind. They did this because the paths in the bush are only wide enough to walk single file.

As they were walking they came to a tree which had fallen down, blocking the path. Mr. Dog jumped over the tree to the other side and Mr. Iguana crawled under it. But as the two walked on, Mr. Iguana began to laugh at his friend, Mr. Dog.

Mr. Dog looked back and asked Mr. Iguana, "Hey, why are you laughing at me?"

Mr. Iguana answered, "Oh, because it's about to rain and we're so far from home. That's why I'm laughing. I'm not laughing at you."

So the two continued to walk until they reached another log that was blocking the path. Again, Mr. Dog jumped over the log and Mr. Iguana crawled under it.

When they had walked a little further, Mr. Iguana began to laugh at Mr. Dog again. Mr. Dog looked back and said, "Why are you always laughing so much at me?"

Iguana hem i sei, "O mae wad, mae fren, lukim ren kam kolsap nao an yumitufala no garem kava fo stopem ren, dastawe mi laf, mae fren. Mi no laf long yu long samting nogud."

Dogi hem i sei, "No seksek. Baebae ren no kam tude ia."

Tufala gohed wokabaot lelebet moa, laflaf long rod an wokabaot gudfala nomoa, gogo stori long rod olsem ia den tufala kam moa long wanfala log wea hem i kat kros long rod. Mista Dogi hem i jam moa antap long desfala log an destaem Mista Iguana hem i laf bigfala, "Ei mae wad! Ei, Ei, mae wad!"

So Mista Dogi hem i stat fo kros, "Ei mae wad! Wanfala samting hem i mekem yu laf tumas long mi, mae fren."

Iguana hem i sei, "Nomoa fren, mi no laf long yu bat mi lukim go ren hem i kolsap kam yumitufala nao an yumitufala no garem kava fo stopem ren."

Dogi hem i sei, "O nomoa. Baebae ren no kam tude. Yu laf long mi long deferen samting--ating yu laf long mi."

"O no, no mae fren. Mi no laf long yu bikos kolsap ren an yumitufala no garem ambrela fo kava weitim. Yumitufala farawe long ples an nogud yumitufala i tuwet. Dastawe mi laf long long yu."

Bihaen tufala i tok raon finis, tufala i wokabaot moa. Tufala i wokabaot gogo kasem botom tri. Desfala tri ia hem i garem wankaen nem, hem i Tapa'a. Hem i bigfala an tol tu. Taem tufala i kasem long dea, Mista Iguana hem i sei, "O ating yumitufala mas spel lelebet long hia bifo yumitufala gohed fo gogo moa fren."

Dogi hem i sei, "O, hem i oraet. Yumitufala spel lelebet, den baebae yumitufala go moa."

Oraet Dogi hem i lei daon long graon fo slip an Iguana hem i fas klaem ap desfala tri an hem i go sidaon antap long wanfala lema long tri an den hem i tok kam baek long fren blong hem, Dogi, "O mae fren, yu save wae mi laf long yu? Bikos evri taem yu jam, desfala samting blong yu hem i suisuing olobaot long bodi blong yu. Hem i nao mi laf long hem."

Hem minim, hem laf long desfala bol blong Dogi ia. Bikos taem hem i jam tufala samting blong hem i suisuing olobaot, dastawe hem i laf long fren blong hem, Dogi.

Nao Dogi i herem an kros bat hem i no save duim eni samting nao from desfala fren blong hem Iguana hem i antap long tri.

Mr. Iguana said, "Oh, my word, my friend. Look at those rain clouds and we don't have any umbrella. That's why I'm laughing. I'm not laughing at you."

Mr. Dog said, "Don't worry. It's not going to rain today."

So the two walked on, laughing and talking until they came to still another log blocking the path. Mr. Dog jumped over the log as before, but this time Mr. Iguana roared with laughter. "My word! Ha, ha, ha."

So Mr. Dog was beginning to get angry. "Something is making you laugh at me."

Mr. Iguana said, "No, friend. I'm not laughing at you. I'm looking at those rain clouds that are about to burst on us and we don't have any umbrella."

Mr. Dog said, "Oh, no. It's not going to rain today. You're laughing about something else. I think you're laughing at me."

"Oh, no, my friend. I'm not laughing at you. It's about to rain and we don't have an umbrella for protection. We're far away from home and it wouldn't be good if we got wet. That's why I'm laughing."

When the two had finished talking it over, they continued walking. They walked until they reached the foot of a big tree called Tapa'a. It's a very big and tall tree. When they got there, Mr. Iguana said, "Oh, maybe we should rest here a little before we go on."

Mr. Dog said, "All right. We can rest first and then we can go on."

So the dog lay down under the tree and the iguana climbed high into the tree, sat down on a limb and then shouted down to his friend, Mr. Dog, "Oh, my friend. Do you know why I was laughing at you? Because every time you jumped, your testicles were swinging all about. That's really what I was laughing at."

Mr. Dog listened and was getting angry, but he couldn't do anything at this time to his friend, Mr. Iguana, in the tree.

So Dogi hem i tinging, "Mae wad. Fren blong mi hem i spoelem mi ia. Mi mas duim wanfala samting long hem."

Den Dogi hem i tingting gogo hem i faendem wanfala aedia, "O mi save pleim wanfala trik." Oraet Dogi hem i lei daon long botom long desfala tapa'a tri, olsem man hem i dae nao. Enikaen anis, blu-flae go long maos blong hem, kam long ia blong hem, kam long nos blong hem. Mista Dogi lei daon an no seksek nao, olsem man barava dae nao.

Oraet fren blong hem Iguana hem i lukluk kam daon an hem i sei, "O mae wad! Fren blong mi dae nao. Lukim go, olketa anis, blu-flae, olketa frog, evri samting long sikarap i kam long maos blong hem bat hem i no seksek nao, olsem man dae tru nao. O mi mas go daon an berem fren blong mi, fren blong mi dae nao."

So Mista Iguana hem klaem go daon moa long desfala tri, kam, kam hem i stop lelebet an hem i lukluk go an hem i sei, "O hem i dae tru nao. Hem i no seksek an tufala ae blong hem tufala i sat nao. O hem i dae finis."

So hem i gohed kam daon, kam, kam kasem botom long desfala tri an hem i lukluk moa. "O ya, hem i dae finis. Mi mas go berem."

Oraet, hem i kam nao, kam-kolsap long fren blong hem, Dogi, lukluk long bodi blong hem, hed blong hem an evriwea an olsem hem i dae finis nao bat wea hem i laea ia hem i laef. Den hem i stat fo kaondem titi blong hem, "Wan, o ya, desfala titi fo kaikaim puteto, desfala titi fo kaikaim pigpig, desfala fo kaikaim fis, deswan fo kaikaim taro, deswan fo kaikaim banana," and gohed for kaondem olketa titi blong hem olsem nao ia--gogo hem i kam long melewan long maos blong hem an nao Mista Iguana hem i sei, "Desfala titi fo kaikaim hed blong mi."

Sek wantaem nomoa Dogi hem i kirap kam nao, stan ap nomoa hem i jam antap long desfala Iguana an tufala i faet nao. Tufala i faet gogo nomoa, desfala Dogi hem i baetem desfala Iguana nomoa, hem i dae nao. Taem Iguana dae finis, Dogi gohed fo kaikai, kaikaim hed blong Iguana bikos hem seleva hem i talem, "Desfala titi fo kaikaim hed blong mi." So Dogi hem i kaikaim gogo hem i kaikaim finis desfala hed blong Iguana an hem i livim nomoa bodi blong hem long saed blong desfala tri an hem i go long ples blong hem nao.

The dog thought. "My friend has hurt me. I have to do something to him."

Then Mr. Dog had an idea. "Oh, I can play a trick on him." So the dog lay down under the tapa'a tree as if he were dead. Ants and flies began to crawl into his mouth, his ears, his nose. He didn't move, just like a dead person.

Then his friend, the iguana, looked down and said, "Oh, my! My friend is dead. Look at the ants, flies, frogs, and everything from the bush around his mouth but he's not moving, just like a dead person."

So Mr. Iguana climbed down the tree a little and looked again, and said, "Oh, he's really dead. He's not moving and his eyes are closed. He's dead, all right."

Mr. Iguana climbed all the way down the tree and looked again. "Oh, he's dead all right. I must bury him."

So he approached his friend, Mr. Dog, looked at his body, his head, everywhere, and it looked as if he was dead. But he wasn't. Then the iguana began to count the teeth of the dog. "This tooth is for eating potatoes. This one if for eating pork. This one if for fish; this one is for taro, this one for bananas." He went on counting the dog's teeth like this. When he got to the middle of the mouth, the Iguana said, "These teeth are for eating my head."

Suddenly, Mr. Dog sprang up and jumped on Mr. Iguana. The two began fighting. They fought until the dog bit the iguana and he died. When the iguana was dead, Mr. Dog ate the head of the iguana because the iguana himself had said that those teeth were for eating him. So the dog ate the entire head of the iguana leaving nothing but the body lying beside the tree, and went back to his village.

MAU'U AN POUPOU

Meksiks Stori

Desfala stori wea baebae mi talem moa long yufala hem i abaot tufala smolfala brata. Fas wan nem blong hem Mau'u an mektu nem blong hem Poupou. Tufala brata ia i stap weitim mami an dadi blong tufala long wanfala smolfala ples blong olketa.

Tufala brata ia i laekem tumas hanting long bus olsem lukaotem olketa pisin, lukaotem olketa wael pigpig an plande samting olsem long bus. Tufala i no wandem fo go waka weitim mami an dadi blong tufala long gaden.

Wan dei tufala boe ia i askem dadi blong tufala fo mekem tufala bou weitim samfala aro. Dadi blong tufala askem, "Fo wanem yutufala laekem olketa samting ia?"

Tufala i sei, "O dadi mitufala laek fo go lukaotem wael pigpig, lukaotem olketa pisin fo kaikai."

Nao dadi blong tufala hem i sei, "O mae wad, bat long hia hem i wanfala ples wea hem i nogud fo yufala pikinini fo wokabaot long bus. Long hia yumi garem wanfala bigfala jaeen wea hem i kaikaim plande pipol finis nao. Dastawe hem i nogud fo yutufala fo wokabaot tumas long bus. Yutufala mas stap weitim mitufala."

Bat tufala boe ia i askem dadi blong tufala fo wakem tufala strongfala bou an samfala aro fo tufala. So dadi blong tufala hem i wakem tufala bou an eitfala aro. Eitfala fo wanfala boe an nara eit fo mektu boe.

Tufala boe ia sei long dadi blong tufala, "Tumora baebae mitufala go aot long bus fo lukaotem pisin, flaeing foks, lukaotem wael pigpig an olketa samting olsem ia, dadi."

"Oraet. Hem i oraet bat mi talem yutufala finis, yutufala no go farawe tumas bikos bigfala jaeen hem i stap long hia."

Nao tufala boe sei nao, "O mitufala mas go lukaotem samfala samting fo kaikai long bus, dadi."

Long mone bihaen olketa i kaikai finis tufala boe ia i tekem olketa bou an aro blong tufala an go nao. Tufala go, tufala faendem wanfala bigfala flaeing foks. Den desfala smol brata hem i sei long big brata, "O brata, mi nao baebae mi sutim. Ya, mi sutim hem i fol daon baebae yu kasolem ia. Oraet?"

MAU'U AND POUPOU

Story Number Six

The next story I am going to tell you is about two small brothers. The name of the first brother was Mau'u and the name of the second was Poupou. The two brothers stayed with their mother and father in a small village.

The two brothers loved to hunt in the bush for small birds, wild pigs, and things like that. They didn't like to work in the garden with their parents.

One day the two boys asked their father to make them two small bows and some arrows. The father asked, "Why do you want these things?"

They said, "Oh, we'd like to go looking for wild pigs and small birds to eat."

Their father said, "This is a very dangerous place for children to be walking about in the bush. We have a big giant here who has eaten a lot of people already. That's why it's not good for you to be walking around too much in the bush. You two should stay with us."

But the two boys pleaded with their father to make the bows and arrows for them. So the father made two bows and eight arrows. Eight arrows for each boy.

Then the boys said to their father, "Tomorrow, we'll go out into the bush to look for small birds, flying foxes, wild pigs, and things like that, father."

"All right. But remember I told you not to go too far because the giant lives in there."

But the two boys said, "Oh, we have to find some food in the bush."

In the morning, after they had eaten, the two boys took their bows and arrows and went. They walked until they saw a big flying fox. The smaller boy said to his brother, "Oh, I'll shoot it. I'll shoot it down and then you grab it. Okay?"

Desfala smol boe hem i sutim go weitim wanfala aro blong hem an desfala aro hem i misim flaeing foks an flaeing foks hem i flae. "O mae wad! Brata, mi misim, yu lukim, mi sutim bat mi misim." Tufala lukluk faloem gogo desfala flaeing foks hem go holem moa wanfala lema long wanfala tri. Den big brata hem i sei, "Yu luk long we. Hem i long dea, yu lukim? Yumitufala ronem moa."

Tufala gogo kam kolsap long desfala flaeing foks moa den big brata hem i sei, "O mi nao mi sutim destaem. Ei, yu rere fo kasolem." So big brata hem i sutim moa long wanfala aro an desfala aro hem i misim moa. "O mae wad, mi misim tu brata." Den desfala flaeing foks hem i flae. Hem i flae gogo an hole moa long lema blong wanfala tri. An den smol boe hem i sei, "O luk longwe, brata. Hem i dea. Yu lukim bae-bae mi moa mi sutim destaem."

Oraet, tufala go go kam kolsap lelebet desfala smolfala boe hem i sutim go bat aro blong hem i misim tu. "Ei mi misim moa, brata. Yu luk hem i flae. Hem flae moa, yu luk." Tufala misim nao. Oraet tufala lukluk faloem gogo desfala flaeing foks hem flae go go hem i go sidaon long wanfala bigfala ston.

Nao wan boe hem i sei, "Luk long we, brata. Hem i go sidaon dea long datfala ston, yu lukim." O bat tufala no save dat desfala bigfala ston hem i blong desfala jaeen. Hem i haos blong hem.

Oraet, tufala kam kolsap, kam, kam kolsap long desfala flaeing foks an den flaeing foks hem i krae, krae olsem hem i singaot. Krae gogo sek wantaem desfala jaeen hem i kam aot long doa long desfala ston. Nao hem i kam an lukluk aotsaed an tufala boe ia i lukim.

"Ei brata, yu luk dea, yu luk. Hem nao datfala bigfala man wea dadi blong yumitufala talem. O mae wad! Bigfala wan, brata. O yumitufala baebae dae tude nao."

Den desfala jaeen hem i kam aot an lukluk olobaot an hem i stat fo el, smelem evriwea. "Um, um, um, um, gudfala kaikai blong mi samwea. Um, um, um, smel gudfala. Um, um, um, gudfala kaikai blong mi hem i stap samwea long hia."

Nao tufala brata ia i sei nao, "O yumitufala baebae dae tude nao. Hem i stat fo lukluk raon nao, yu luk dea." Tufala brata ia i fraet fo narakaen nao. Tufala haed long botom blong wanfala tri.

Sek wantaem desfala jaeen hem i kam an holem tufala nao. Hem i sei, "Um, um, kaikai blong mi fo dina tunaet."

So the small boy shot one of his arrows, but the arrow missed and the flying fox flew away. "Oh, my! Brother, I missed! Look! I shot but I missed." Their eyes followed the flying fox until it rested on the branch of another tree. Then the older brother said, "Look over there. He's over there. Do you see him? Let's go get him."

The two again approached the flying fox and then the older boy said, "I'll shoot him this time. Are you ready to grab him?" So the older brother shot one of his arrows, but this arrow missed too. "Oh, I missed, too, brother." And the flying fox flew away. He flew to the branch of another tree. Then the younger brother said, "Look over there, brother. There he is! Watch me again. This time I'll shoot him."

So they approached, and the boy shot again, but this arrow missed, too. "Hey! I missed again. Watch him. He's flying. He's flying again. Watch him." So they followed this flying fox until it landed on a big rock.

Then one of the boys said, "Look over there, brother. He's sitting on that big stone. Look." But the two brothers didn't know that this big stone belonged to the giant. It was his house.

The two approached very close to the flying fox. Then the flying fox cried out. Suddenly the giant came out of a large opening in this rock. He looked around and the two boys saw him.

"Hey, brother, look at that! Look! It's that big man that daddy told us about! Oh, he's big! We're going to die!"

Then the giant came all the way out and began to sniff all about. "Uhm! There's something good to eat somewhere! Uhm! Something smells good! Uhm! There's some good food for me around here somewhere!"

The two brothers said, "Oh, we're going to die today. He's starting to look around. Look." The two were frightened out of their wits. They hid behind a tree.

Suddenly the giant came up and grabbed them. He said, "Uhm, my supper tonight!!"

Tufala boe ia kan sei nao. Tufala fraet an krae bat tulet. Olumu kasolem tufala finis. "Um, um, tufala gud mit blong mi fo kaikai tunaet tulet nao."

Tufala ia kanduit eni samting nao. Desfala jaeen hem i tekem tufala go insaed haos blong hem long desfala ston an hem i sei, "Oraet yutufala kaikai, yu lukim olketa kaikai long hia." Bat olketa kaikai wea desfala jaeant hem i kaikaim--olketa snek wea i no tan, olketa frog, olketa enikaen rabis samting nomoa. Hem tekem kam fo tufala boe ia i kaikai.

Tufala boe no kaikai bikos tufala sore tumas bikos baebae tufala i dae tunaet. Den hem i sei, "Kaman yutufala kaikai."

Bat tufala boe ia i krae an toktok an sei, "O baebae mitufala i dae nao." Tufala i sore tumas an kanduit kaikai nao.

Den olketa stap lelebet taem. Desfala jaeen hem i askem tufala brata fo kakam an lukaotem laos long hed blong hem. Tufala brata ia i kam an stat fo lukaotem laos long hed blong desfala bigfala man. Nao taem tufala i stat fo lukaotem laos long hed blong desfala jaeen, hem i stat for slip bikos hem i fil gud.

Tufala brata ia i hapi nao taem jaeen hem i slip. Tufala save nao wanem fo duim. Big man ia hem i gohed fo slip. Destaem tufala brata ia i rere fo duim samting. Tufala sei, "Baebae yumitufala taem ap olketa hea blong hem weitim pos long haos."

Oraet, taem jaeen hem i gohed for slip tufala tekem olketa hea, taem ap raonem desfala pos stong gudfala an ranawe aotsaed. Tufala go aotsaed an stat for sutim desfala jaeen weitim olketa aro an bou blong tufala. Smol boe hem i sut go fastaem an aro blong hem i go stret long ae blong desfala jaeen. Jaeen hem i sek bat aro hem i go insaed ae finis. Hem is stan ap, wande ran bat olketa hea blong hem i fas long pos finis. Hem i kanduit ranawe nao.

Nara brata hem i let go nara aro moa hem i go insaed long nara ae moa. O jaeen ia hem i no strong, hem i trae for seksek bat nomoa nao bikos olketa i taem ap long pos nao. Tufala boe ia i gohed fo sutim gogo hem i dae. Desfala jaeant hem i dae long insaed long haos blong hem.

Nao tufala boe ia i barava hapi fogud noa. "Yu ting baebae yu kaikaim mitufala." Tufala laf laf nao. Taem hem i dae finis, tufala tekem kam olketa faea wud, olketa bambu, olketa drae wan an tufala hipim ap long antap bodi blong jaeen insaed long haos blong hem an laetem. Laetem faea hem i laet an bonem desfala man insaed long haos blong hem an tufala ranawe baek long vilij blong tufala.

The two boys were speechless. They were frightened and cried, but it was too late. They were caught. "Uhm. Two nice roasts for me to eat tonight."

The two boys couldn't do anything. The giant took them inside his home in this rock and he said, "All right, you two roasts, have something to eat." But the food that the giant had consisted of raw snakes, frogs, and other kinds of terrible things. He brought them over for the boys to eat.

Because they knew that they would die tonight, the two boys were so unhappy that they couldn't eat. The the giant said, "Come on! Eat!"

The two boys cried and said, "Oh, we're going to die!" They were very sad and couldn't eat.

After a little while, the giant asked the two brothers to pick the lice out of his hair for him. They started to do this. When they started to do this, the giant fell asleep because it felt so good.

When the giant fell asleep, the two boys became very happy. They knew what to do now. The giant was sound asleep. The boys began to get ready. They said, "We'll tie his hair to the house post."

So while the giant was sleeping, they tied his hair to the house post very securely and ran away. When they got outside, they began to shoot their arrows at the giant. The younger brother shot first and his arrow hit the giant in the eye. The giant got up. He wanted to run but his hair was tied to the post. He couldn't go anywhere.

The other brother shot another arrow, and it too hit the giant in the eye. The giant was getting weak. He tried to shake himself free. But he couldn't because he was tied to the post. The two boys shot and shot until the giant died. It died in the house.

The boys were very happy. "You thought you were going to eat us," they laughed! When the giant died, the two boys brought firewood and dry bamboo and piled it up on top of the giant and lit it. The giant burned in his house and the two returned to their village.

Taem tufala kasem long ples, tufala hamarem dram an evriwan kam tugeta an sei, "Ei, wanem nao hem i hapen?"

O dadi an mami blong tufala boe tufala i sei nao, "O tufala boe blong mitufala i kilim desfala jaeen nao, so destaem yufala pipol no fraet. Yumi save stap hapi nao long aelan blong yumi." From destaem olketa pipol long ples ia stap hapi olowe nao.

When they arrived at their village, they beat the drums and everyone gathered to ask, "Hey, what's happened?"

The boys' father and mother said, "Our two sons killed the giant. So now you don't need to be afraid. We can live happily now on our island." And from that time on, the people of that village lived happily.

PARI'I

Mekseven Stori

Neks stori wea baebae mi talem moa long yufala hem i abaot wanfala man nem blong hem PARI'I. Wantaem Pari'i hem i sidaon long haos blong hem. Nao hem i tingting, "Mae wad! Wanem nao baebae mi duim tude?" Hem i tingting gogo hem i sei, "O baebae mi mekem wanfala fist, wanfala big kaikai fo olketa pipol blong mi."

Oraet, den hem i hamarem dram. Taem hem i hamarem dram finis, olketa pipol kam long ples blong hem nao. Olketa pipol kam an sei, "O wanem nao hem i rong weitim yu o wanem nao hem i kasem yu nao yu hamarem dram olsem ia, Mista Pari'i?"

Pari'i hem i sei, "Olketa gud pipol blong mi, mi wande mekem bigfala kaikai fo yumi."

Olketa pipol sei, "O hem i oraet nomoa, Pari'i. Mifala save helpem yu."

Den hem i sei long olketa, "Long dei olsem bae yumi holem big kaikai blong mi fo yumi evriwan an mi wandem wanfala man hem i kam long desfala fist hem mas tekem kam trifala pigpig, wan blak wan, wan waet an wan redfala. Yufala evriwan hu bae kam mas tekem pigpig olsem mi talem yufala ia."

"O hem i oraet nomoa, mifala save duim nomoa."

Pari'i hem i sei moa, "Yufala mas tekem tu olketa kaikai weitim pigpig blong yufala." Olketa pipol i wanmaen an bihaen olketa i putim wanfala dei fo mekem desfala fist.

Taem hem i kasem long datfala dei olketa pipol stat fo kam nao. Wanfala man kam weitim olketa pigpig blong hem. Blak wan kam fastaem, waet wan moa, den red wan moa gogo olketa hipim pigpig long ples blong Pari'i. Pigpig hem i staka fogud nao. Bat desfala man Pari'i hem i no garew pigpig ia. Oraet hem i go bihaen an tekem wanfala pigpig blong nara man an hem karem kam. Desfala pigpig hem i blak wan.

Taem hem i kam, olketa pipol sei, "O Pari'i, yu stong man tumas. O mae wad--pigpig blong yu tu hem i bigfala tumas."

Pari'i hem i sei, "O samting ia kaikai blong mi long taem kam nao. Mi fidim long hia nao--mi givim plande kaikai long hem. Dastawe yufala lukim hem i bigfala."

PARI'I

Story Number Seven

The next story I'm going to tell you is about a man named Pari'i. One day Pari'i was sitting in his house. He thought, "Oh dear, what should I do today?" He thought and thought and then he said, "I'll make a big feast, a big banquet for my people."

So he beat the drum. When he beat the drum, all the people came to his house. They said, "What's the matter with you? Why are you beating the drum like that, Pari'i?"

Pari'i said, "My good people, I want to make a big feast for you."

The people said, "That's good, Pari'i. We'll help you."

Then he said to them, "On the day when we hold my big feast for us, I want one man to bring three pigs, a black one, a white one, and a red one. Everyone who comes must bring pigs like I've just described."

"That's all right. We can do that."

Pari'i continued, "And you must bring food with the pigs, too." All the people agreed and they set a date for the feast.

On the day of the feast, the people began to arrive. Each man came with his pigs, black, white, and red, and they piled them up at Mr. Pari'i's house. There were so many pigs! But this man Pari'i didn't have any pigs. So he snuck behind and took a pig belonging to another man and brought that. That pig was white.

When he came, all the people said, "Oh, Pari'i, you're so strong! My word! Your pig is so big!"

Pari'i answered, "Oh, I've been feeding it a long time now. That's why it's big."

Oraet Pari'i hem i karem go pigpig ia bat hem i no putim long haos wea olketa i olowe long nara en long vilij an den hem i go kasem long bus an den hem peintim moa pigpig ia weitim red graon. So taem hem i karem kam baek moa, sem pigpig bat kala blong hem i diferen moa. Pari'i hem i save tumas an hem i peintim moa pigpig ia long red graon. Olketa pipol lukim hem moa, olketa i sapraes fogud. "Kaman Mista Pari'i, yu kam weitim nara pigpig moa hem i red wan."

Olketa pipol i hapi weitim fren blong olketa Pari'i, gogo hem i kam long vilij hem i no putim moa insaed long desfala haos wea olketa i wakem fo pigpig ia bat hem i go olowe, go kasem nara en blong vilij--go sidaon, haed long bus an hem i tekem blak graon an peintim moa desfala pigpig weitim. Destaem pigpig hem i blak nao. Den hem karem moa.

Taem hem i kam long melewan ples olketa pipol i sei nao, "O mae wad! Datfala man hem i go karem kam blak pigpig moa." Olketa pipol i sapraes fogud bat desfala hem i save trik tumas--hem i go nomoa an peintim desfala pigpig blak long graon. O mae wad. Bat desfala man hem i save trik tumas so hem i peintim nomoa long graon an desfala pigpig hem i blak. Hem i barava trikim olketa pipol fo gud ia.

Oraet bihaen hem i karem kam olketa finis nao, hem i sei, "Oraet yufala lukim evriwan hem i nao trifala pigpig blong mi--red wan hia, waet wan hia, blak wan hia."

Olketa pipol sei, "O hem i gud. Wanem nao bae yumi duim destaem?"

"O yumi katem pigpig nao."

Evriwan gohed fo katem pigpig, busarem olketa pigpig ia an korongisim nao. Olketa mere i korongisim olketa kaikai, taro, yam, olketa pana, tapioka enikaen kaikai nomoa. Taem olketa mere gohed fo korongisim, olketa man go hed tu fo busarem pigpig. Busarem finis, korongisim finis, evri samting finis.

Gogo long ivning evri samting rere nao. Pari'i hem i sei, "Okay, olketa, tunaet taem fo yumi fo fist an kaikai nao ia." Olketa pipol kam tugeta, hamarem dram, plande pipol kam hip ap long wan ples an den Pari'i hem i stat fo tok nao.

"Oraet yufala evriwan kam long ples blong mi tude olsem mi laekem yumi fo kaikai tugeta long desfala fist blong mi an ating yufala baebae mekem moa nara fist fo yumi evriwan neks taem." Evriwan sidaon tugeta, kaikai an olketa bloem bambu, olketa duim kastom dans, olketa samting olsem olketa i duim long desfala dei gogo hem tudak, gohed dans long naet gogo kasem delaet long nara dei.

So Pari'i brought the pig but he didn't put it by the house with the other pigs at the other end of the village. Instead, he snuck it off into the bush and painted it with red mud. So when he brought it back, it looked like a different pig, since it was a different color. Pari'i was very clever. The people saw him again and were very surprised. "Hey, Mr. Pari'i, you're bringing another pig, a red one!"

They were all very pleased with their friend Pari'i, but again he didn't put this pig by the house with the others. Instead, he carried it back out to the bush and painted it with black mud. Now the pig was black. Again he brought it.

When he came to the middle of the village, the people said, "My word! Now the man's bringing a black pig!" They were truly surprised, but they didn't realized that the man had tricked them by painting the same pig with mud.

After he had brought the pig for the third time, he said, "All right, everyone. You saw me bring my three pigs, a white one, a red one and a black one."

The people said, "That's good. What should we do next?"

"Now let's butcher the pigs."

So everyone helped butcher the pigs. Then they baked the pork, and they baked the taro, yams, sweet potatoes, tapioca, and other kinds of food. While the woman were preparing the food for baking the men were buchering all of the pigs.

By evening, everything was ready. Pari'i said, "Okay, everyone. Tonight let's eat, drink, and be merry." So the people gathered and beat the drums. People came from all over, and the Pari'i stood up to talk.

"You've come from all over to join me here at my place for my feast. Maybe in the future you will have a feast for us." So everyone sat down together, ate, played the panpipes, did custom dances, and had a good time late into the night. They danced all night until the next morning.

So Mista Pari'i hem i sei long olketa pipol nao, "Okei evriwan, yufala save evri pigpig blong yufala weitim olketa kaikai blong yufala an save go baek long ples blong yufala nao. Baebae yumi havem moa wanfala big kaikai moa long samfala taem." Bihaen evriwan gogo baek long ples blong olketa.

So Mr. Pari'i said to everyone, "Okay. You brought pigs, so you take the left-over pork home with you. Another day we'll have another feast." So then everyone went back to their homes.

KASUSU

Mekeit Stori

Stori wea baebae mi talem moa long yufala hem i abaot Kasusu. Stori hem i go olsem. Kasusu hem i stap long wanfala aelan nem blong hem Bungana Aelan. Desfala aelan hem i wanfala aelan wea hem i gud tumas fo olketa pipol i yusim for lukaotem fis o hem i olsem wanfala fising graon fo olketa pipol hu stap kolsap long desfala aelan. Plande taem olketa pipol kam fo fising long desfala aelan, wanfala long olketa desfala Kasusu hem i mas kaikaim.

Bat olketa pipol i no save desfala Kasusu hem i stap long wanfala big ston long aelan ia. Evritaem olketa pipol i kam, olketa i save stap long desaelan fo tu o tri dei fo lukaotem fis an sela. Bat taem olketa i go baek, wanfala man hem i mas lus, olsem desfala Kasusu ia hem i kaikaim wanfala man long olketa, o wanfala mere o wanfala pikinini. Gogo olketa pipol i ripotem long sif o big man blong olketa.

Wan dei olketa i havem miting an samfala i sei wanfala samting mas stap long desaelan. Ating hem i wanfala big devol o big jaeen o samting olsem hem i mas stap long desfala aelan. Olketa pipol i kam weitim olketa bigfala kanu an go long aelan fo faendem aot wanem hem i stap long desfala aelan. Gogo nao olketa i faendem wanfala big ston wea hem i garem wanfala big hol an insaed hol ia nao desfala Kasusu ia hem i stap.

Stat long desfala taem, olketa pipol i lukaotem samfala wei fo kilim desfala Kasusu ia bikos hem i bigfala an strong tumas. Plande taem olketa pipol i kam long aelan ia weitim bou an aro blong olketa bat olketa i no save kilim from hem i strong tumas an olketa pipol fraet long hem. Olketa pipol duim olsem fo plande yia nao bat no save kilim desfala Kasusu. Kasusu ia hem i kaikaim plande pipol long olketa finis tu.

Olketa pipol sei, "Mae wad. Wanem nao baebae yumi save duim fo kilim desfala samting ia mekem aelan blong yumi i fri bikos hem i wanfala gud aelan fo lukaotem fis an evri samting wea yumi nidim long solwata?"

Gogo wanfala smolfala boe hem i garem wanfala tingting. Hem i sei, "Yufala weit, mi go long desfala aelan. Desfala boe hem i tekem red graon an hem i peinteim bodi blong hem i red and peintim kanu blong hem red tu weitim red graon an peintim hea blong hem an evribet long bodi hem i red. Bihaen hem i was go long aelan ia nao.

KASUSU

Story Number Eight

The story I'm going to tell you now is about Kasusu. It goes like this. Kasusu lived on an island called Bungana Island. This island was a favorite for fishermen, like a fishing ground for the people who lived nearby. Many times when people came to fish here, Kasusu would eat one of them.

The people didn't know that Kasusu lived by a big rock on the island. Everytime they came here, they would stay for two or three days. But when it was time to go back, a man, or a woman, or a child would be missing. Then the people would report it to their chief.

One day they had a meeting and agreed that something must be on that island, maybe a devil or giant or something like that. So the people came in their big canoes to find out what was on the island. They found a big rock with a hole in it, the rock where Kasusu stayed.

From then on, everyone was looking for a way to kill this Kasusu, because he was very big and strong. People often came with bows and arrows but they couldn't kill him because he was so strong and they were frightened. They did this for many years but couldn't kill Kasusu and Kasusu continued to eat a lot of people.

The people said, "My word! What shall we do to kill this monster and free our island? It's a good island for fishing."

One day a small boy had an idea. He said, "You wait. I'll go to the island." The boy took some red mud and painted his body red; he painted his canoe red too with this red mud; he painted his hair red; he covered his whole body with red mud. Then he paddled to the island.

Hem was go long kanu blong hem, gogo taem hem i kolsap lelebet desfala kasusu ia hem i lukim boe ia finis. Hem i lukim boe ia hem i sei, "O mae krangge. Datfala kanu hem i red, man insaed bodi blong hem i red and hea blong hem i red tu. O hem i naes. Mi wandem bodi blong mi fo olsem tu"

Oraet smol boe ia i kam, kam stret an Kasusu hem i kam an sidaon long mamana hol blong hem an hem i sei, "O mae wad, yu luk gud tumas long mi. Hao nao yu mekem bodi blong yu luk olsem?"

"O mi man olsem nao, mi bon olsem nao, mi garem red hea, red bodi, kanu blong mi red tu, evri samting long bodi blong mi i red an mi olsem nao. Mi kam from wanfala famili olsem, yu save?"

Kasusu hem i sei, "Mae krangge. Mi wandem bodi blong mi i red olsem yu tu ating baebae mi fil hapi ia."

Oraet desfala smol boe hem i sei, "O yu wandem mi save duim fo yu nomoa, i no had samting. Mi save mekem yu red an yu laek olsem mi tu."

O datfala Kasusu hem: sei, "O plis mi laekem tumas yu mekem deswan fo mi."

Nao desfala smol boe hem i sei, "Oraet, yumi tufala baebae i go aot an katem plande faewud. Oraet yumitufala katem faewud an karem baek an yumitufala bae i kam long bigfala faea."

Kasusu hem i sei, "O ia, hem i gud. Kaman. Yumitufala waka nao."

So tufala i go aot, tekem kam baek plande faewud, big hip nao, staka faewud nao go tufala i mekem bigfala faea. Bigfala faea hem i laet nao ia, olsem flem hem i red nao. So boe ia hem i sei long kasusu, "Oraet Kasusu, yu mi : kam kolsap lelebet."

Kasusu hem i sei, "O hem i hot tumas desfala faea."

"Nomoa. Hem nao baebae mekem bodi blong yu red an hea blong yu red an evriting blong yu baebae save luk naes olsem bodi blong mi tu ia."

Oraet desfala Kasusu hem i garem tufala bigfala fingga, hem nao hem i save faet weitim olkata olsem kilim man weitim. Boe ia hem i sei long Kasusu, "Yu putim wanfala han antap long faea."

As he approached in his canoe, Kasusu saw him. He looked at the boy and said, "Am I crazy?! That canoe is red! The person inside the canoe is red! His hair is red! It looks nice! I'd like to look like that."

When he arrived the boy went straight to Kasusu, who was sitting in front of the entrance to his cave. Kasusu said, "You really look nice. How did you get your body to look like that?"

"Oh, that's just the way I was born. My body is red; my hair is red; even my canoe is red. Everything about me is red. I guess it runs in the family, you know?"

Kasusu said, "Oh, my! I'd really like to look like that. Maybe it would make me feel really good."

So the small boy said, "If you'd like me to do it for you, it's not hard. I can make you red and you'll look just like me."

So Kasusu said, "Oh, I'd really like that. Could you do that for me, please?"

Then the small boy said, "Okay. Let's go out and cut some firewood. We'll bring it back and make a big fire."

"That's good," said Kasusu. "Come on. Let's get to work!"

So the two went out, cut a lot of firewood, put it in a great big pile, and made a huge fire. When the flames were bright red, the boy said to Kasusu, "Okay, Kasusu, get really close to the fire."

Kasusu said, "Boy, that fire's hot!"

"No. That's the way your body and hair and everything about you will get red and look nice, just like me."

Now this Kasusu had two big claws that he used to fight and kill people with. So the boy told Kasusu, "Put one of your claws over the fire."

So pua Kasusu hem i putim go wanfala han antap long faea. Bat faea hem i hot tumas an taem Kasusu hem i putim go bigfala fingga blong hem, faea i hotem nomoa, fingga i fol daon. Kasusu hem i lusim wanfala paca finis. Kasusu ba i va fil soa an fraet bat boe ia hem i sei, "No seksek. Hem nao wei fo mekem bodi blong yu red olsem mi." Boe ia hem i sei long Kasusu, "Putim nara fingga blong yu moa."

Kasusu hem i putim mektu fingga go antap long faea bat wea, no long taem faea i hotem go hem i fol daon. Destaem tufala big fingga blong Kasusu tufala i aot nao. Kasusu no garem paoa nao from tufala bigfala fingga hem i yusim fo kilim man an faet weitim. Tufala brek finis.

Boe ia hem i sei long Kasusu, "Putim go evri fingga blong yu antap long faea." Kasusu hem i putim go olketa fingga blong hem long faea bat sek wantaem evriwan brek an fol daon.

Destaem Kasusu no garem eni paoa nao, evri fingga ia i lus nao. Smol boe ia hem i sei, "Yu save, Kasusu, yu kaikaim piande pipol blong mi long desfala aelan an yu strong tumas an yu wande luk olsem mi. Hem nao ia. Destaem yu no garem paoa nao an nao baebae mi troem yu insaed long faea an bonem yu insaed long haos blong yu nao."

Desfala boe ia hem i liftim ap desfala big Kasusu ia, torowe go long faea an bonem bodi weitim evri fingga ia an Kasusu hem i dae nao. Smol boe ia hem i go baek and talem olketa pipol, "O, olketa pipol blong mi, mi kilim finis desfala Kasusu an yumi no save fraet nao. Destaem aelan blong yumi hem i fri. Yumi save go baek fo fising an stap long aelan blong yumi."

Long saed long kastom olketa pipol mekem wanfala big kaikai fo sei tanggio long smol boe ia wea hem i waes tumas an hem i kilim desfala Kasusu.

So poor Kasusu put one of his claws over the fire. But the fire was very hot and when he did this, it scorched his claw and the claw fell off. Kasusu had lost part of his power. Kasusu felt sore and frightened, but the boy said to him, "Don't worry. This is the way to make your body red like mine." The boy told Kasusu, "Put your other claw up there."

Kasusu put his second claw over the fire, but shortly the fire burned it and it fell off. Now both claws were missing. Kasusu no longer had the power from his claws that he used to use to kill people. They had both broken off.

"Put all your hands over the fire," the boy told Kasusu. Kasusu put all of his hands over the fire, but suddenly they all broke and fell down.

Now Kasusu had no power at all. All of his hands were missing. The small boy said to him, "You know Kasusu, you have killed a lot of my people on this island and you are strong, but you wanted to look like me. So now you have no power, and I'm going to throw you into the fire to burn."

So the boy picked up Kasusu, threw him into the fire and burned him to death. Then he went back to tell the people, "Hey, my people! I've killed Kasusu so you don't need to be frightened any longer. Now our island is free. You can go back and fish and live there."

So following their custom, all the people made a big feast to thank the small boy for being so clever and for killing this Kasusu.

HATAPUPUHANE

Meknaen Stori

Destaem bae mi stori moa long yufala abaotem Hatapupuhane. Stori blong Hatapupuhane hem i go olsem ia. Long wanfala ples nem blong hem Manausi, plande tumas olketa pipol i stap long hem. Gogo desfala Hatapupuhane stat fo kaikaim olketa pipol. Hem i kaikaim olketa pipol evride nao, olsem long wan dei hem i mas kaikaim wanfala man. Gogo olketa pipol stat fo tingting an ranawe from desfala ples, Manausi. Olketa i ranawe an stap long nara ples.

Evriwan go nao. Wanfala man weitim waef, pikinini an famili blong hem, holem evri samting blong olketa an gogo nao, ranawe from desfala ples wea Hatapupuhane i stap. Wanfala mere, Hatapupuhane hem i kaikaim hasban blong hem, hem nomoa stap seleva long Manausi. Mere ia hem i babule tu ia. Desfala mere hem i hevi tumas fo ranawe an olketa pipol i livim bihaen nao.

Desfala mere ia hem i stap an tingting, "O mae wad, sapos mi stap long hia bae Hatapupuhane i kaikaim mi ia. Wanem nao baebae mi duim? Mi babule tu. Mi hevi tumas fo ranawe olobaot." So desfala mere hem i go an stap long wanfala kev, olsem wanfala big hol insaed long ston o graon. Desfala ples hem gud ples fo haed from Hatapupuhane. Mere ia hem i stap long kev gogo kasem taem hem i bonem pikinini.

Pikinini hem i bon kam, hem i boe. Mere ia hem lukaotem pikinini blong hem gudfala insaed long desfala kev gogo pikinini hem kasem 4 yia nao. Taem boe ia hem i grou ap hem i laek fo go lukaotem pigpig an wande yusim bou an aro fo sutsut. Hem i save go aot long bus fo sutim pisin. Pikinini ia hem i askem mami blong hem fo wakem bou an samfala aro an hem i stat fo gogo raon fo sutim pisin an olketa lisad long bus, kolsap nomoa long ples wea tufala i stap. Mami blong pikinini ia hem i sei long hem, "Yu no gogo farawe tumas bikos wanfala bigfala samting hem i stap long hia. Desfala Hatapupuhane hem i kaikaim plande pipol an hem i kaikaim dadi blong yu tu. Hem nao, yu no go olobaot tumas."

Boe ia hem i kipim evri toktok blong mami blong hem long hed. Hem sei, "Hem i oraet. Weit mi bigfala kam."

Tufala i stap gogo desfala boe hem kasem 13 yia, big boe nao. Hem i stat fo go lukaotem wael pigpig long bus nao. Boe ia hem i askem mami blong hem fo wakem wanfala bou an 8 fala aro. Mami hem i sei, "San, mi talem yu finis, desfala ples hem no sev. Hem i nogud. Yu save Hatapupuhane hem i bigfala pisin an hem i kaikaim plande pipol an hem i kaikaim dadi blong yu tu. Waswe yu wande go aot long bus?"

HATAPUPUHANE

Story Number Nine

Now I'm going to tell you about Hatapupuhane. The story about Hatapupuhane goes like this. In a village called Manausi, there were a lot of people staying until this Hatapupuhane began to eat some of the people there. He ate someone every day. Eventually, people began to leave Manausi. They ran away to another village.

Everyone had gone now. Men with their wives and children and everything they owned had run away from this place where Hatapupuhane lived. Only one woman remained. Her husband had been eaten by Hatapupuhane. She was pregnant, too. She was already too big to run away so the people left her behind.

This woman was perplexed. "Oh, dear. If I stay here, Hatapupuhane will kill me. What am I to do? I'm pregnant, too. I'm too heavy to be running all around." So she went to live in a cave. This was a good place to hide from Hatapupuhane. She stayed there until she gave birth to her child.

The child was a boy. The woman looked after her son well in this cave until the boy reached four years of age. When the boy was a little older, he liked to go looking for pigs and he liked to shoot his bow and arrow. He could go into the bush to shoot small birds. The boy had asked his mother to make him a bow and some arrows and he started to go out shooting small birds and lizards near the place where they lived. His mother told him, "Don't go too far from here because a big monster lives here. Hatapupuhane has killed a lot of people and he killed your father. So don't go too far."

The boy remembered everything his mother told him. He said, "Wait till I'm big."

The two lived there until the boy reached thirteen. He had already begun to go out and shoot wild pigs in the bush. So he asked his mother to make him a bow and eight arrows. His mother said, "I've told you, son, this place is not safe. It's evil. You know this big bird Hatapupuhane has killed a lot of people and he killed your father. Why do you want to go into the bush?"

"O mami, mi big naf nao. Mi wande fesem desfala samting. Mi wande faetem."

Mami blong boe ia hem i no save sensem maen blong pikinini blong hem nao. So hem i mekem wanfala bou weitim eifala aro, deskaen kastom aro wea hem i putim samfala kastom meresin long hem. Den hem i givim pikinini blong hem. "Bat yu no go olobaot tumas. Datfala man sapos lukim yu, yu dae finis." Tufala i stap an destaem boe ia hem grou bigfala kasem 14 yia nao an hem i tingting had fo kilim desfala samting.

Oraet wan dei desfala boe hem i go hanting an hem faendem ples wea desfala Hatapupuhane i stap. Desfala pisin, hem i bigfala igul an hem i stap antap long wanfala big tri, tapala tri. Dea hem i wakem haos blong hem. Boe ia hem i kam long eli mone an hem sei, "O mae krangge! O ples wea hem i stap long hem nao ia."

Boe ia hem i talem hem seleva dat baebae hem i kam baek long neks dei fo sutim. Bihaen boe ia hem i go baek long mami blong hem an talem hem, "Mami, mi lukim ples blong igul ia nao. Hem i stap antap big tri an hem i no had. Mi save kilim hem nomoa."

"O mae san, samting ia hem i big an strong. Yu lukim olketa fingga blong hem. Sapos hem holem yu weitim olketa, yu no laef nao ia."

Boe ia hem i sei long mami blong hem long mone, "Mami, mi mas go aot tude. Bifoa mi go aot baebae mi plandem wanfala tri an mi wandem yu fo lukluk long tri ia. Sapos tri ia hem i dae minim mi dae tu, bat sapos hem laef yet minim mi laef."

Desfala boe hem i waes. Hem i go lukim samting ia but hem i slip yet. Bat boe ia hem tingting, "O nogud hem i lukim mi." So desfala boe hem i digim wanfala smol hol insaed long graon long botom long desfala tapala tri jes fitim hem fo stan ap insaed long hol an sut. Oraet hem i digim hol gogo hem kasem siks fit daon. Finis hem i stan ap insaed hol an putim kam wanfala flat ston an hem i mekem wanfala hol dea an hem i sutim aro go insaed long desfala flat ston. Hem i faerem nambawan aro an hem kasem bodi blong Hatapupuhane bat hem i sei nomoa, "Hm, hm, moskito baetem mi." Hem i nating filim. Boe ia hem i faeren mektu aro bat Hatapupuhane hem slip nomoa. O mae krangge! Tu aro hem i go bat hem i no filim nomoa. Oraet hem i tekem mektri aro an sut moa.

Boe ia hem i stat fo seksek nao from trifala aro i go finis bat samting ia no dae. Hem i tingting moa an hem i sutim mekfoa aro. Mekfoa aro hem i go an kasem long baeksae. Hem i nat g filim, "Ei, moskito baetem mi. Um, flae." O mae krangge! Fofala aro bat hem i no filim.

"Oh, mom. I'm big enough now. I want to face this monster. I want to fight him."

His mother couldn't change the boy's mind. So she made a bow and eight arrows, custom arrows with poison on their tips, and she gave them to her son. "But don't go around too much. If that thing sees you, you'll die." The two lived on and by now the boy was fourteen. He thought constantly of this monster.

One day the boy went hunting and he found the place where Hatapupuhane lived. This eagle lived on top of a big tree, a tapa'a tree. That's where he made his house. The boy arrived early in the morning and he said, "My word! That's the place where he lives."

The boy told himself that he'd be back the next day to shoot him. Then the boy went back to his mother and told her, "Mom, I saw the place where eagle lives. He lives in a big tree. It won't be hard. I can kill him."

"Oh, my son. This monster is big and strong. Look at his claws. All he has to do is grab you and you'll die."

The boy said to his mother, "Mom, I have to go out today. But before I go, I'm going to plant a tree and I want you to look after this tree. If the tree dies, that means that I'm dead. But as long as the tree is living, I'm living."

This boy was clever. He went to look at the monster and it was sleeping. The boy thought, "I'd better not let him see me." So the boy dug a small hole in the ground at the foot of this tapa'a tree just big enough for him to stand up in and shoot. He dug it about six feet deep. Then he stood in this hole, covered it with a flat stone with a hole in it and shot an arrow through this stone. The first arrow he shot hit Hatapupuhane's body but the monster said, "Hm, a mosquito bite." He felt nothing. The boy fired the second arrow but Hatapupuhane continued to sleep. Two arrows and he felt nothing! The boy took the third arrow and shot it.

The boy began to get scared because three arrows were already gone and the monster wasn't dead yet. He shot the fourth arrow. It hit the monster in the back. He still didn't feel anything. "Ouch, a mosquito bit me. A fly." Four arrows and he still wasn't hurt!

Oraet boe ia hem faerem mekfaev aro an taem hem i kasem, Hatapupuhane stat fo wek ap nao. Blad kam aot long ples wea aro i kasem. Desiaem boe ia hem i sutim meksiks aro. Aro kasem bodi blong hem. Blad gohed fo ran--bat Hatapupuhane hem i luk olsem, i no filim nomoa. Boe ia barava seksek nao. "Tufala aro nomoa stap. Sapos tufala ia i mis, mi dae nao ia."

Oraet hem i sutim go mekseven aro. Aro ia go insaed long hat blong hem an kam aot long narasaed. Boe ia luk go bat samting ia fol daon kam nao, brekem olketa brans long tri, spoelem haos blong hem bikos hem i big tumas--olsem bom i fol daon long graon. Desfala boe barava fraet bat hem i haed insaed long hol blong hem nao.

Boe ia kam aot from hol blong hem an sutim moa las aro blong hem, mekeit nao. Let go aro an hem kasem sem ples, go insaed hat an kam aot long narasaed. Samting no eniting nao. Hem i dae nao. Boe ia barava laf laf nao an hapi narakaen nao. Bat hem i no save gudfala. Hem i dae tru o nomoa? Boe ia hem i weit long insaed long hol blong hem gogo olketa blu flae kam long mcas, olketa anis go long ae, olketa frog an snek kam an baetem fes bat Hatapupuhane no seksek nao. Hem i barava dae nao.

Desfala boe ia kam aot from hol blong hem, tekem eit aro blong hem, tekem ston aks ia an katem aot hed, taem ap long stik an karem go hom nao. Bodi blong boe ful long blad nao. Mami blong hem i lukim go. "O boe blong mi. Yu garem kil."

"No, no, mami. Mi no garem kil. Yu luk hia, big hed mi kasem kam ia. Hed blong bigfala samting ia nao mi karem ia. Mi oraet, mi laef. Waswe long tri blong mi, hem i laef yet tu?"

"Ya, hem i laef yet. O gud son."

Tufala i putim bigfala umu, hotem an putim ap. Bihaen tufala i putim long fron blong haos. Tufala bitim dram--tra--tra--tra. O pipol i herem, evriwan kam nao. "Wanem nao i hapen?" olketa askem tufala ia.

"Hei, luk hia, yufala lukim hed blong enimi blong yumi. Boe blong mi kilim tude."

Evribodi hapi fo narakaen an olketa i mekem wanfala big kaikai givim evrikaen samting nomoa long boe ia, kastom mani an plande samting moa. Bihaen evribodi kam baek long vilij an stap hapi olowe nao.

The boy fired the fifth arrow and when it hit, the monster began to wake up. Blood began to run from the place where the arrow struck. Now the boy fired the sixth arrow. It struck the monster's body and blood began to run. But Hatapupuhane looked as if he still wasn't badly hurt. The boy was really frightened now. "Only two more arrows left. If they miss, I'm dead."

He shot the seventh arrow. It went through the monster's heart and out the other side. The boy looked, but the monster came crashing down out of the tree, breaking branches and wrecking his house, because he was so big--like a bomb dropping to the ground. The boy was really frightened but he was hiding in his hole.

Then he crawled out and shot his last arrow, the eighth. It landed in the same place, in his heart and out the other side. That monster was nothing now. He was dead! The boy laughed and laughed and was happy beyond words. But he still wasn't completely sure if the monster was truly dead or not. So he waited until blue flies gathered at its mouth, and ants crawled into its eyes and snakes and frogs bit its face and it didn't move. Then it was really dead.

So the boy came out of the hole, gathered his eight arrows, took his ax and cut off the head of the monster, put it on a stick and carried it home. The boy's body was covered with blood. When his mother saw him, she said, "Oh, my boy. You've been wounded."

"No, mom. I'm not wounded. Look at this big head I've brought. This is the head of the monster. I'm all right. I'm alive. How's the tree? Is it still living too?"

"Ya. It's still alive."

So the two of them made a big umu. Then they put the head in front of their house and beat the drums. When the people heard them, everyone came. "What happened?" they asked.

"Hey, look. Look at the head of our enemy. My son killed it today."

Everybody was very happy and they made a big feast and presented the boy with many gifts, custom money and other things. Then everyone came back to the village and lived happily ever after.

HUTAITORO AN HUTAIAASI

Mekten Stori

Stori blong yumi tude hem abaot tufala mere ia. Wanfala nem blong hem i Hutaitoro an narawan hem i Hutaiaasi. Nao Hutaitoro hem i wanfala bus mere ia. Mere ia hem i no save lukim solwata, stap long bus olowe nomoa. Narawan Hutaiaasi hem i mere blong solwata ia.

Go go tufala i mek fren tu ia. Tufala mekem fren mekem tufala save olsem sensem olketa kaikai blong Hutaitoro weitim olketa sela o fis o olketa samting long solwata weitim desfala mere Hutaiaasi, olsem smolfala maket blong tufala seleva. Oraet, evritaem desfala mere Hutaiaasi mas tekem go olketa krab, olketa fis, olketa sela go mitim fren blong hem long wanfala ples wea tufala oltaem mit ia. An oltaem desfala mere Hutaitoro hem i tekem kam olketa taro, olketa yam, olketa tapioka, enikaen kaikai blong yumi long bus nao. An taem tufala mit, olketa kaikai ia desfala mere Hutaiaasi hem i tekem.

Oraet, olketa samting olsem fis, sela an olketa samting olsem desfala mere Hutaitoro hem i tekem. Olsem tufala mere i makem smolfala maket blong tufala seleva nomoa ia.

Oraet, tufala duduim olsem fo plande yia nao ia. Go go wanfala taem moa, tufala mere Hutaiaasi hem i sei long wanfala pikinini gele blong hem. O, ating tumora yumitufala mas go evriwan ia go lukim fren blong mi mekem yu sasave fren blong mi tu. Oraet?"

Pikinini hem i sei, "Yes, oraet. Bae yumitufala go. Bat wanem yumitufala i tekem?"

"O, hem i mere blong bus ia. Hem i laek fo kaikaim sela. Hem i laek fo kaikaim fis. Hem i laek fo kaikaim olketa krab. Hem nomoa bae bae yumitufala tekem go. An bae bae yumitufala kam baek weitim plande kaikai tumas ia."

So desfala pikinini blong hem i sei, "O, hem i gud tumas ia. Yumitufala mas go lukim fren blong yu nao. Mi wande lukim tu ia."

Den tufala rereem evri samting an tufala go nao. Tufala go go olsem ples wea olketa mit oltaem, so tufala go bat fren blong hem hem i rere finis ia. Hem i kam daon nao, eli lelebet long mone o samting olsem, an weitim tufala nao. Hem i lukim go bat tufala kakam ap nao. "Ei, tufala fren. Yutufala tulet kam lelebet."

"A, pikinini ia no wokabaot kwiktaem. Slo tumas long rod. Mi wande kam kwiktaem bat pikinini save nomoe hem i slo so mitufala isisi kam nomoa."

HUTAITORO AND HUTAIAASI

Story Number Ten

Our story for today is about two women. One was named Hutaïtoro and the other Hutaiaasi. Hutaïtoro was a woman from the bush and Hutaiaasi was a woman from the seaside.

These two women became friends and would exchange the garden food of Hutaïtoro with the shells, fish, and seafood of Hutaiaasi. Hutaiaasi would take crabs, fish, and shellfish and meet Hutaïtoro, who would bring taro, yams, tapioka, and other bush food. Then they would exchange their food, just like their own private little market.

They did this for many years. Then one time, Hutaiaasi said to her daughter, "Maybe tomorrow we'll both go to see my friend so that you can get to know her. Okay?"

The child said, "Yes, fine. We'll go. But what should we take?"

"Oh, she's a woman from the bush. She likes to eat shellfish. She likes to eat crabs. She likes to eat fish. So that's what we'll bring her. And we'll come back with a lot of food, too."

So her daughter said, "That's very good. We have to see your friend. I want to meet her too."

So they prepared everything and left. They went to the place where the two usually met, but when they got there Hutaïtoro had already arrived. She had come down early in the morning and was now waiting for them. When she saw them coming, she shouted, "Hey friends! You're a little late."

"Oh, the child couldn't walk fast. She was so slow along the path. I wanted to come on time, but the child couldn't and so we had to take our time."

Den olketa sidaon an kaikaim bitainat, lif an laen. Kaikai finis, Hutaitoro hem i sei, "O, ating tude Hutaiaasi yumitufala mas go ap long haos blong mi an yutufala pikinini blong yu slip weitim mi tumora bifo a yutufala kam baek.

Hutaiaasi hem i sei, "Ae, no ware, fren. Gud tumas. Tanggio. Oraet, olsem yumitufala go go nao bikos kolsap naet nao an ating haos blong yu farawe lelebet long bus tu ia."

"O, ya. Bikos pikinini no save wokabaot kwiktaem so yumi mas go nao."

Oraet, den olketa go go go long rod go kasem kolsap long ivning lelebet. Olketa kasem haos nao. Bat haos blong olo mere ia hem i olo tumas an doti an samfala pat olketa i brek finis. Samfala hol long wol.

Hutaiaasi hem i sei nao, "O, yu bonem olketa sela blong yumi an olketa krab blong yu an olketa fis blong yu an pikinini blong mi stap weitim yu. Ating mi go daon fo lukaotem samfala taro."

"O, hem i oraet. Pikinini blong yu bae i stap an yu go tekem samfala taro long gaden blong yumi moa."

Taem Hutaiaasi hem i go pikim desfala taro ia, desfala mere Hutaitoro hem i sei long pikinini ia, "Ei, baebae mi kaikaim yu tunaet weitim mami blong yu tu. Ei, ei, baebae yu dae long mi tunaet."

Nao pikinini herem nao, pikinini hem i krae. Mami blong hem hem i sei, "Ei, wanem nao yu tatalem long pikinini blong yumitufala ia?"

"Ae, nomoa. Hem i fraet long mi bikos mi garem tufala big ae, mi garem big hea, nos blong mi sap, tici blong mi bigfala, longfala. Nomoa hem i fraet ia."

"A, yu no fraet long mami blong yu ia. Yu stap kwaet weitim hem long haos." Mere ia hem i gohed fo tekem samfala taro long gaden.

No long taem moa, desfala mere Hutaitoro hem i sei, "Ei, baebae mi kaikaim yu weitim mami blong yu tunaet."

Pikinini ia krae moa.

"Ei, wanem yu duim weitim pikinini blong yumitufala?"

"Nomoa. Hem i fraetem mi bikos tufala ae blong mi big tumas, olketa nilfingga blong mi sap tumas, hea blong mi big tumas. Hem nomoa hem fraetem ia."

Then they sat down and ate betel nut, leaf, and lime. When they were finished, Hutaitoro said, "Today you two might have to go up to my house and spend the night there before going back."

Hutaiaasi said, "Oh, don't worry friend. But that's very nice of you. Thank you very much. In that case, maybe we'd better go now, because it's getting close to dark and your house might be into the bush a little."

"That's right. And the child won't be able to walk quickly, so we'd better go now."

They walked along the path until it was nearly sundown before they got to the house. But this woman's house was very old and dirty, and parts of it were broken. There were holes in the walls.

Hutaiaasi said, "You cook our shellfish, crabs, and fish. The child can stay here with you. I'll go down to get some more taro."

"That's okay. Your child can stay here and you go down to our garden and get more taro."

While Hutaiaasi was gone picking taro, Hutaitoro said to the little girl, "Hey, tonight I'm going to eat you and your mother. Ha, ha. Tonight you'll die by my hand."

When the child heard this, she began to cry. Then the mother shouted up, "Hey, what have you told our child?"

"Oh, nothing. She's afraid of me because I have two big eyes, a lot of hair, a sharp nose, big teeth. That's all she's afraid of."

"Hey child. Don't be afraid of your mother. Just stay quietly in the house." The woman went on picking taro from the garden.

Shortly afterwards, Hutaitoro said, "Hey, I'm going to eat you and your mother tonight."

The child began crying again.

"Hey, what are you doing to our baby?"

"Nothing. She's afraid of me because of my big eyes, my sharp fingernails, and my long hair. That's all she's afraid of."

"A yu no kakarae pikinini. Mami blong yu ia."

Oraet no long taem, me e ia kam baek nao. "O, waswe nao? Evri samting tan finis?"

"Yes. Olketa sela i tan finis. Olketa fis tan finis. Olketa taro tan finis. Olketa kaikai rere finis. Yumi save kaikai nao."

So olketa sidaon olsem desfala mere Hutaitoro hem sidaon farawe lele. Hutaiaasi an pikinini blong hem i sidaon long hia.

"Hi hao kam yumi kan kaikai tugeta?"

"Nomoa. Pikinini hem i save kakrae olsem livim mitufala kaikai long hia. An yu kaikai long dea."

Oraet, taem olketa kaikai nao, mami blong pikinini ia, Hutaiaasi, hem sei, "Wanem nao mere tatalem long yu ia?"

"Hem is sei baebae hem i kaikaim yumitufala long naet ia," pikinini ia talem finis long mami blong hem ia.

Mami blong hem hem i stat fo tingting nao.

"Ei, wanem nao yutufala toktok abaot?"

"O, olketa kaikai swit. Gudfala kaikai tru. O, yu gud kuki. Yu kukim evri samting gud tumas."

So Olketa gohed fo kaikai go kasem kaikai finis. Olketa kaikaim bitinat bihaen, laen moa, bitinat lif, an stori moa nao. Olketa stori go go taem fo slip nao. Den Hutaitoro sei nao, "Yutufala kam slip long rum. Mi slip aotsaed."

"Nomoa. Desfala pikinini hem i save pi long naet ia. Letem mi a slip aotsaed. Yu slip long rum."

"Nomoa. Yutufala kam."

Hem i oraet. Mitufala slip long hia, fren."

"Oraet. Hem i gud. Nomata yutufala slip long dea nao." An Hutaitoro go insaed long rum blong hem. Hem i tekem kam aks blong hem, hem i sapenem nao.

Fala ia, tufala Hutaiaasi an pikinini blong hem slip aotsaed ia, bat no slip ia, bikos pikinini talem finis dat baebae desfala mere baebae kaikaim tufala ia. Pikinini nomoa i slip.

"Hey, child. Don't cry. She's like your mother."

A little while later, the woman came back. "What's next? Is everything finished?"

"Yes, the taro is ready. The shellfish is ready. The fish is ready. Everything is ready to eat. We can eat now."

So they sat down but Hutaitoro was sitting a little removed from the other two.

"Hey, why don't we eat together?"

"No. The child is crying. So just let the two of us eat here and you eat over there."

So while they were eating, Hutaiaasi asked her daughter, "What did the woman tell you?"

"She said that she's going to eat us tonight," the girl told her mother.

The mother began to think.

"Hey, what are you two talking about?"

"Oh, the food tastes great. It's really good food. You're a good cook. Everything you make is delicious."

So they went on eating until all the food was gone. Afterwards, they ate betel nut, lime, and leaf, and told stories. They talked until bedtime. Then Hutaitoro said, "You two sleep in the room. I'll sleep out here."

"Now. This child has to go to the toilet during the night. Let us sleep out here. You sleep in the room."

"No. Come on."

"It's okay. We'll sleep here friend."

"All right. Never mind. You sleep there then." And Hutaitoro went into her room. She got out her ax and sharpened it.

Hutaiaasi, with her daughter, lay down outside but she couldn't sleep because the child had told her that this woman would eat them tonight. Only the child fell asleep.

Hutaitoro hem i sei, "Ae, fren. Yu no slip yet?"

"Nomoa. Pikinini ia wek ap nomoa. Mitufala lukluk olowe nomoa ia."

Oraet gogo gogo bigfala naet nao bat Hutaiaasi hem i fraet tu. Hem i no slip an desfala mere tu, hem i vande kilim tufala bat had tumas. Gogo gogo kolsap eli mone, desfala mere Hutaitoro hem i slip nao. Tufala herem go ...

"Wek ap, wek ap, wek ap, pikinini. Hem i slip nao." Mere ia wek ap long pikinini blong hem nae ia.

Pikinini blong hem i wek ap.

"O, hem i slip. Wek ap."

Oraet, mere ia wek ap long pikinini blong hem finis, tufala tekem wanfala haflog, putim go long ples wea tufala i slip, long hem finis, kavarem long wanfala ambrela. Tufala ranawe nao ia, go long hom blong tufala finis.

Oraet, desfala Hutaitoro hem i slip go go hem i herem olketa bisin olketa i kakrae nao. Hem i sei, "O, mae wad! Deilaet nao." Hem i kam lukluk lelebet. "O, tufala i slip." Hem i holim aks fo katem tufala nao ia. Hem i hitim wantaem bat hem i kam antap long haflog nomoa nao. Mere ia kros fo gud nao. Hem jes katem haflog nomoa weitim aks blong hem ia.

"Ae tufala ia i ranawe finis." O, mere ia kros. "Wea nao tufala i go?" Bat yu save nomoa tufala i ranawe long taem ia. Tufala gogo gogo go ranawe go long hom blong tufala nae ia, go kasem long haos blong tufala long eli mone nao.

So desfala mere ia, Hutaitoro, hem traе fo faendem ples wea tufala i go bat i no save faendem ples nao. Hem kros narakaen bat tufala ranawe finis.

Hutaitoro called out. "Hey, friend. Aren't you sleeping yet?"

"No. The girl just woke up. That's all."

It got to be very late at night and Hutaiaasi was scared. The other woman wasn't sleeping either. She wanted to kill them but it was going to be hard. Early in the morning, Hutaiaasi could hear Hutaitoro sleeping.

"Wake up. Wake up. She's sleeping now." The mother woke up her child.

The child began to wake up.

"Wake up. She's sleeping."

So when the child finally woke up, they took a log and put it where the two had been sleeping and covered it up. Then they ran away, back to their house.

Hutaitoro slept until she heard the birds singing. She said, "Oh, my! It's daylight already." Then she went to look around. "Oh, they're sleeping." She took her ax and gave it a good swing, but it only landed on the log. Now she was really angry. She had only cut a log with her ax.

"Oh, they've run away." She was angry. "Where did they go?" But you know that they had run away long before that.

So Hutaitoro tried to find them but she couldn't. She was really angry, but the two had gotten away.

IORA MARURU

Mekeleven Stori

Destaem mi stori moa long wanfala stori wea hem abaot wanfala mere nem blong hem Iora Maruru. Nao stori hem i stat olsem ia.

Long wanfala ples nem blong hem U'ura, plande tumas olketa pipol stap long hem bifo ia. Bat insaed desfala ples ia tu, wanfala bigfala samting nem blong hem Hapa, deswan hem i bigfala igal ia, hem i stap weitim olketa pipol ia.

Go go taem desfala igal hem i big tumas nao, hem i stat fo kaikaim olketa pipol. An hem i kaikaim olketa pigpig blong olketa pipol tu. An evriwan olsem olketa i stap samfala dei wanfala man lus. Samfala dei wanfala mere lus. Samfala dei moa, wanfala pikinini lus. Samfala taem moa, wanfala pigpig lus. So olketa pipol i wari tumas nao. Olketa i sei, "O, mae wad! Sapos yumi stap long desfala ples, baebae yumi finis. Yumi mas tingting fo ranawe from desfala ples." So olketa pipol i stat fo wakem olketa bigfala kanu blong olketa. Olketa wakem finis olketa bigfala kanu an olketa i wandem ranawe long nara aelan nao.

Taem hem i kam fo evriwan fo mekem rere nao evri samting blong olketa fo go from desfala ples nao.

Oraet, den olketa pipol sei nao, "Oke, long wanfala dei olsem yumi baebae stat fo tekem evri samting blong yumi, lodem evri samting long insaed long kanu blong yumi, an yumi lusim desfala ples nao."

An go hem i kasem desfala dei an evriwan olketa i rerem finis olketa evri samting blong olketa an olketa i stat ic lodem olketa bigfala kanu blong olketa nao. Samfala famili olketa i lodem evriting blong olketa insaed long kanu an olketa go go aot nao.

Bat wanfala mere, desfala mere ia nem blong hem nao hem Iora Maruru, ha nan blong hem, desfala bigfala igal Hapa hem i kaikaim ia, hem i kai an finis long taem kam nao. So desfala mere hen i wandem help tumas. An hem i babule tu. So evriwan olketa i go go aot long kanu blong olketa an hem i kam an askem olketa pipol, "Plis. Mi save kam weitim yufala?"

Olketa i sei, "O, sore, kanu blong mifala hem i ful ap 'finis nao. Yu weit. Nara kanu moa baebae yu go insaed."

So hem i weit. Narafala kanu kam moa. Mere ia askem, "Ei, plis. Mi save go weitim yufala?"

"O, yu weit. Nara kanu kam. Baebae yu kam bihaen."

Go go evri kanu ia kolsap finis nao. Bat olketa nating laekem tekem desfala mere. Go go las kanu kam. Mere ia sei, "O, plis. Mi wande go weitim yufala nao, bikos mi hasban blong mi desfala igal Hapa ia, hem i kaikaim finis ia. An mi no garem eniwan moa fo helpem mi. Waswe, yufala save letem mi go go weitim yufala long kanu blong yufala?"

Olketa pipol sei "O, nomoa. Yu weit. Nara kanu baebae i kam."

Bat wea? No eni kanu baebae kam nao. Las kanu nao hem i go finis. So desfala mere hem i stap go go hem ivning nao. Hem i tingting tumas, "O nae wae! Baebae mi dae long desfala aelan nao ia. Olketa pipol long mi go finis nao. Wanem baebae mi duim?"

So hem i tingting desfala Hapa, sapos hem i lukim baebae hem i kaikaim nao. An desfala mere hem i ranawe go go hem i go haed irisaed long wanfala ston long bus nao. Hem i stap go go fo samfala taem, hem i bonem wanfala pikinini. Desfala pikinini hem i boe moa ia.

Oraet, hem i stat fo lukaotem pikinini blong hem gudfala. Tufala i stap seleva nomoa weitim fraet. Tufala i no hapi bikos desfala bigfala samting hem i stap. Sapos hem mitim tufala, baebae hem i kaikaim tufala nao.

Oraet, go go desfala pikinini blong mere hem i bigfala lelebet an pikinini hem i stat fo wokabaot nao, go aotsaed long haos, plei olobaot long haos blong tufala. An mere hem i sei long hem, "O, yu no go plei tumas. Yu no kwaet long haos blong yumitufala bikos wanfala bigfala samting hem i stap long hia. Sapos hem i faendem yu, baebae hem i kaikaim yumitufala nao."

Bat nomata hem i olsem, taem hem i go on an desfala pikinini hem i gohed fo grou an hem i bigfala kam. Oraet go go taem yumi sei hem i big boe lelebet nao hem i stat fo askem mami blong hem fo wakem olketa bou an olketa samting olsem mekem hem i save go raon an sutim olketa pisin an olketa fis an olketa samting olsem raonem ples blong hem. Bat mami blong hem hem i sei long hem, "O, yu no gogo olobaot bikos wanfala bigfala igal hem i stap long hia finis."

So desfala boe hem i lisin long mami blong hem bat go go hem i intres yet fo hanting tumas long bus an gogo evriwea long aelan blong tufala. So taem hem i bigfala lelebet kam, hem i askem mami blong hem hem i sei, "Mami, mi laek fo lukaotem desfala samting oltaem yu talem long mi. Hem i big olsem wanem?"

Almost every canoe was gone. But nobody wanted to take the woman. The last canoe came. The woman said, "Oh please, I want to go with you because the monster killed my husband and I don't have anyone to help me. Will you let me go in your canoe?"

Everybody said: "Oh, no more! Wait. Another canoe will come later."

But where? There were no more canoes coming. The last canoe had gone. The woman stayed there until evening. She thought, "Oh dear! I'm going to die on this island now. All of my people have gone. What am I going to do?"

She thought that if Hapa saw her she would die. So she ran into the bush and found a cave, where she hid until she gave birth to a child. The child was a boy.

She took care of her son but the two lived alone and in fear. They were not happy because the monster lived there too, and if he saw them he would eat them both.

After some time, the child began to walk, then go outside, then play around their house. His mother told him, "Don't play too much. You should sit quietly in our house because this big monster lives here. If he finds you, he'll eat both of us."

Nevertheless, time went on, and this child grew to be quite tall. When he was what we'd call a big boy, he asked his mother for bows and arrows to shoot small birds and fish and things like that around their house. But his mother told him, "No. Don't go out because this big eagle lives around here."

So the boy listened to his mother, but he never lost interest in hunting in the bush and all around the island. So when he grew a little bigger, he asked his mother again, "Mom, I want to go out and look for this monster. How big is he anyway?"

Mami hem i sei, "Desfala samting hem i bigfala tumas an sapos hem i lukim yu, baebae hem i kaikaim yu nomoa. Finis, baebae hem i kaikaim mi tu. So yumitufala mas haed gudfala long hia."

Bat desfala boe ia hem i tingting fo kilim desfala samting nao. So wan dei hem i askem mami blong hem moa fo wakem tufala bou weitim twelfala aro. So mami blong hem wakem tufala bou and twelfala aro. An boe ia go nao.

Hem i go go kasem long ples wea bigfala igal i stap long kolsap long ivning nao. Hem i lukim desfala samting ia flae kam ba, weitim wanfala man an hem i sidaon long insaed long haos blong hem an hem i kaikaim nao bod. blong desfala man.

Nao desfala boe hem i lukluk an hem i sapraes tumas. "O mae wad! Desfala samting hem i kaikaim man wea hem i no tan! Sapos hem lukim, baebae hem i kaikaim mi tude ia."

Taem desfala Hapa hem i kaikai finis, bae hem i sidaon lukluk long hem go go hem i slip long haos blong hem nao. Den boe hem i tingting, "Mae wad! Wanem bae mi duim long desfala samting? Sapos mi sutim an hem i kam long mi, baebae mi dae tude tu." Den boe hem i tingting bat hem i sei, "Bat mi mas traem nao. Mi mas traem kilim deswan bikos hem baebae i sevem mi an mami blong mi tu sapos mi kilim desfala samting." So desfala boe hem i stat fo sutim weitim olketa aro blong hem. Hem i sutim go wanfala aro hem i kasem wanfala saed blong samting bat hem i no seksek bikos hem i big an olketa aro i smolfala nomoa. So hem i filim olsem moskito nomoa baebaetem hem.

Oraet, hem i sutim narawan hem i go moa kasem long nara saed long tufala wing blong hem bikos hem i bigfala tumas an hem i jes sekem olsem an olketa aro i fol daon. So boe hem i sapraes fo gud nao. Hem i sei, "Desfala samting hem i strong fo gud ia. Baebae hem i kilim mi tude o wanem?"

Nomata hem i olsem, hem i no giv ap desfala boe. Hem gohed fo sutim go go siksfaa aro finis bat desfala samting i no filim. "Mae wad! Tude baebae mi dae." Bat hem i gohed, hem i sutim wanfala aro moa Mekseven aro hem i sutim go hem barava kam long hat blong samting i nao. Samting ia tan raon an krae aot olsem tanda nao.

So boe hem i sei, "O, samting hem i stat filim nao." Bat boe i no giv ap. Hem sut moa. An nara aro moa hem i landed long semples nomoa an kam aot long hia moa, go tru long baeksae long hem moa. Boe sei, "Hem stat filim moa nao. Gud. Hem i stat fo dans nao. Samting hem i big tumas an dans long kev blong hem nao. An wing blong hem i big tumas tu."

His mother said, "Oh, he's very big and if he sees you, he'll kill you. And then he'll kill me. So we have to keep hiding here."

But the boy thought about killing the monster. So one day he asked his mother to make two bows and twelve arrows. So his mother did and the boy went out.

When he got to the place where the big eagle lived, it was close to evening. He saw the monster fly back with a man, sit down on his house, and eat the man raw.

The boy looked and was horrified. "My word! This monster eats men raw. If he saw me, he'd eat me today, too."

When Hapa was finished eating, he looked around and then went to sleep in his house. Then the boy thought, "What would I do to this monster? If I shoot him and he comes after me, I'll die." Then the boy thought to himself, "But I must try something. I must try to kill him because it will save me and my mother if I kill this monster." So the boy started to shoot his arrows. One arrow hit the monster in the side but he didn't move because he was so big and the arrow so small. It felt like a mosquito bite to him.

The boy shot another arrow and it hit the monster in the side of the wing, but he just gave his wing a shake and the arrows fell down. So the boy was really surprised. He said, "This monster is strong! Will he kill me today or what?"

Nevertheless, the boy didn't give up. He shot six arrows but the monster didn't feel them. "My word! Today I'm going to die." The seventh arrow hit the monster in the heart. He turned around and cried out like thunder.

So the boy said, "The monster's hurt." But the boy didn't give up. He shot again. The other arrow landed in the same place and came out the other side, right through his back. The boy said, "He's beginning to feel it. He's beginning to scuffle around in the cave. His wings are so big."

Den hem i go sutim wan narawan hem i go moa landed long samples. Boe hem i em stret nao ia. Blad hem i kam aot long bodi blong hem an hem i fil no strong nao. Hem i fol daon go long haos blong hem. Boe hem i sei, "Hem nao. Hem nao. Baebae hem i dae tude ia."

Oraet, go go boe ia sutim moa mekem nara aro kam kasem moa. Samting hem i no strong nao. "Gud. Oraet." An den mektwel aro hem i sutim go wantaem hem i kasem moa long hat blong desfala samting an desfala bigfala samting hem i le daon an dae dea nao. Stil boe hem i fraet. Hem i sei, "Samting ia no gud hem i laea long mi nao. Mi mas lukluk gud fastaem." Oraet, hem i lukluk go. "O, hem i dae finis."

So wanem desfala boe duim nao? Hem i go tekem desfala ston aks blong hem hem i katem of hed blong desfala samting, taem ap gudfala weitim wanfala stik, karem go long mami blong hem.

Taem kasem mami blong hem, mami blong hem hapi narakaen weitim boe blong hem. Finis, tufala putim ap long haos, an den tufala sei, "Olketa pipol blong yumi long nara aelan olketa wande save wanem yumi duim long hia tu, san. Oraet?"

So desfala boe blong hem hem i tekem olketa bambu an hem i go antap long wanfala smolfala maontan an hem i laetem olketa bambu long naet weitim bigfala laet olsem toslaet nao. So taem hem i laet olsem, olketa pipol long nara aelan wea olketa ranawe finis, olketa lukim kam faea. "O, wanfala samting mas hapen. Lukim aelan blong yumi long we. Lukim evriwan! Tumora yumi mas go an faendem aot wanfala hapi samting hem i hapen bihaen aelan blong yumi."

Soneks dei olketa pipol kam baek, mitim tufala, sei, "Watkaen samting nao yutufala kaikaim?"

Mami blong boe i sei, "Yufala lukim. Desfala samting dat hem i kaikaim plande pipol blong yumi, stilim plande pigpig blong yumi, stilim plande kaikai blong yumi long gaden, boe blong mi kilim nao. Hem i dae finis. Yufala lukim hed blong hem long hia?"

Olketa pipol sapraes. An so from dea, evriwan kam baek moa an stap tugeta moa long desfala aelan and olketa i hapi evriwan nao.

The boy shot another arrow and it landed in the same place. He was right on target now. Blood began to come out of the wound and the monster was feeling weak. He fell down in his house. The boy said, "That's it. That's it. He's going to die today."

Then the boy shot another arrow; the monster was weak now. "Good! All right." The twelfth arrow went through the monster's heart, too, and he lay down and died then and there. Still the boy was frightened. He said, "It would be terrible if the monster were faking. I have to look." He went to look. "Yes, he's dead."

Then the boy took his ax, cut off the head of the monster, put it on a stick and carried it home to his mother.

When he reached home, his mother was very pleased with her son. They put the head up on the house and said, "Everyone on the other island will want to know what we've done here."

So the boy took some bamboo, went up a hill and built a big fire. When he lit the fire, the people who had run away to another island saw it and said, "Something must have happened. Look at our island over there. Look everyone! Tomorrow we must go to see what has happened."

So the next day, the people came back, saw the two, and asked, "What are you eating?"

The mother of the boy said, "Look. This is the monster that ate so many of our people; stole our pigs; stole our food from the gardens. My son has killed him. He's dead. Look at his head over there."

Everyone was surprised. And from then on, everyone came back again, lived together on the island and were happy.

RUA A'A'RAO

Mektwel Stori

Nara stori na baebae mi storim moa long yufala hem i abaot tufala sista. Nem blong tufala nao Rua Haohaomai. Nao stori hem stat olsem. Tufala sista ia i go weitim mami and dadi blong tufala bat olsem waka blong tufala nomoa fo mekem olketa hom basket. Tufala nating laekem fo go weitim mami an dadi blong tufala fo waka long gaden. Evride ia hem nao, waka blong tufala fo mekem basket nomoa.

Oraet gogo wanfala dei, dadi an mami tufala go long gaden. Tufala sista i stap long haos an mekem basket blong tufala. Tufala wakem basket gogo nao, desfala gele wea hem i bon fastem hem i mekem wanfala string go insaed ae blong narafala smolfala gele. Gogo desfala smol sista hem i krae. Krae an krae fogud nao. Den big sista blong hem i sei, "Ei, yu no krae tumas. Baebae mami blong yumitufala kam baek an bae kros long yumitufala ia. So yu no krae tumas ia?" Bat desfala sista ia hem krae fo gud nao. Hem i no save stop. Hem i krae olowe nomoa.

Gogo mami an dadi kam baek from gaden nao. Tufala kam bat desfala smol sista hem i gohed krae yet. Gogo mami blong hem i askem hem, "Ei, waswe nao yu krae tumas ia?"

Smol gele hem i sei, "O sista blong mi hem i mekem string long basket blong hem i go insaed ae blong mi ia, dastawe mi krae tumas."

Den mami blong hem i sei olsem, "Yu stop nao. Yu no krae tumas."

Smolfala gele hem i no save stop nao. Hem i gohed krae nomoa, gogo mami blong hem i kros long hem tu. Mami blong hem i sei, "Ei, deskaen krae yu duduim ia hem i nogud ia. Yu gele les tumas fo waka long gaden olsem yu mekem mi go had waka long gaden, kam baek, bonem kaikai, yufala kaikai bat yu krae olsem hem i nogud ia. Deskaen krae ia ating yu no fitim fo maritim wanfala long tufala boe, nem blong tufala rua A'a'rao ia."

Den smolfala gele hem i herem nao, hem i sei, "Mae wad, wanem nao mami blong mi talem mi olsem ia? Hem i sei mi no fitim fo maritim wanfala long tufala boe nem blong tufala, Rua A'a'rao." Den hem i askem sista blong hem sei, "Wanem nao mami blong yumitufala hem i talem mi olsem ia?"

RUA A'A'RAO

Story Number Twelve

Another story I'm going to tell you is about two sisters. Their name was Rua Haohaomai. The story goes like this. The two sisters stayed with their father and mother and worked at making baskets. They didn't like to go out and work in the garden with their parents at all. Every day they just stayed home and made baskets.

So one day, their mother and father went out to the garden to work. The two sisters stayed home and worked on their baskets. While they were working, the elder daughter poked the younger daughter in the eye with a string from the basket she was working on. The small girl began to cry. She cried and cried. Her older sister said, "Hey, don't cry so much. Our mother will come back and scold us. So don't cry, you hear?" But the girl just cried and cried. She couldn't stop.

When their parents came back from the garden the younger sister was still crying. So her mother asked her, "Hey, why are you crying?"

The little girl said, "My sister poked me in the eye with a string. That's why I'm crying."

Then the mother said, "Stop crying. Don't cry so much."

But the girl couldn't stop. She just went right on crying until her mother was getting angry with her. So her mother said, "This crying you're doing is no good. With crying like that, you'll never be ready to marry one of those two boys named Rua A'a'rao."

When the girl heard this, she said, "What's my mother talking about? She said I wouldn't be ready to marry one of those two boys named Rua A'a'rao." So she asked her sister, "What did mother just say?"

Hem i sei, "Yu save, tufala boe ia nem blong tufala Rua A'a'rao ia, tufala man save fising tumas long sau ia, olsem bonito, bat tufala i stap farawe tumas from yumitufala."

Smol sista hem i herem nao hem i tingting tumas long maen blong hem, "Mami blong mi hem i tok nogud long mi olsem mi trae fo faenden tufala ia."

Long neks mone desfala smol sista ia hem i tekem basket blong hem weitim ambrela an weitim wanfala pisin. Desfala pisin hem i luk naes tumas ia. Hem i yialo andanit long nek blong hem an bodi blong hem i red.

Den mami blong hem i sei, "Ei, yu go wea nao ia?"

"Bat yu talem mi no fit fo maritim wanfala long tufala boe ia Rua A'a'rao, so hem nao mi go lukaotem ia. Mi go lukaotem tufala nao ia." Evriwan long family trae fo stopem desfala smol gele bat nomoa nao. Hem i go nao.

Tekem basket an evri samting blong hem i finis hem i go nao ia. Wokabaot go long rod gogo gogo hem i naet, hem i kasem wanfala ples. Olketa pipol i sei, "Ei yu go long wea ia?"

"Ae, mi go lukaotem tufala boe nem blong tufala Rua A'a'rao ia. Wea nao tufala i stap?"

Olketa pipol ia sei, "Ei, tufala i stap farawe tumas long hia ia. Tufala i stap long wanfala smol aelan."

"So olsem mi slip weitim yufala nao." So gele ia hem i slip weitim olketa pipol long vilij.

Neks dei hem i go moa. Hem i gogo kasem wanfala ples moa hem i askem olketa pipol, "Yufala save nem blong ples wea tufala boe olsem stap?" Talem go nem blong tufala boe ia.

Olketa pipol i sei, "O ya, mifala save bat ples blong tufala. Hem i farawe tumas from hia.

Gele ia hem i sei, "Olsem mi gogo moa."

Hem i gohed fo wokabaot, gogo kasem wanfala ples hem i kolsap naet nao. Hem i askem olketa pipol moa, "Ei, yufala save nem blong ples blong tufala boe." Talem go nem blong tufala--Rua A'a'rao.

She answered, "You know, those two boys named Rua A'a'rao. The ones who like to go bonito fishing all the time. They live quite a ways from us."

When she heard this, she thought to herself, "Since my mother said that terrible thing to me I want to find those two boys."

So the next morning, the younger sister took her basket, and umbrella and a small bird. This bird looked really nice. It was red with a yellow throat.

Then her mother said, "Hey, where are you going?"

"You told me that I wasn't fit to marry one of those two Rua A'a'rao boys, so I'm going to find them." Everyone in the family tried to stop her but they couldn't. She was going.

She took her basket and all her possessions and she left. She walked along the path and toward dark she reached a village. The people there asked, "Hey, where are you going?"

"I'm looking for two boys named Rua A'a'rao. Where do they live?"

"Oh, those two live very far from here," they said. "They live on a small island."

"In that case, I'll sleep with you folks tonight." So the girl spent the night with the people of this village.

The next day she continued on her journey. She reached another village and asked the people there, "Do you know the name of the place where those two boys live?" And she told them the name of the boys.

The people said, "Oh, yes. We know where they live. It's very far from here."

"I'd better get going then," said the girl.

She kept on walking until, toward evening, she came to another village. Again she asked the people, "Do you know the name of the place where those two boys live?" And she gave them their names.

"O, ya, mifala save nem blong ples wea tufala i stap bat hem i farawe tumas an hem i naet tu. Yu slip weitim mifala fastaem, den tumora yu go moa."

Oraet gele ia hem i slip weitim olketa pipol long ples ia moa. Delaet kam, long mone yet, hem i statem wokabaot blong hem moa. Hem i go go kasem wanfala ples nem blong hem Hona. Long desfala ples wanfala wata hem i stap. Deskaen wata hem i no save ran ia. Hem i stap kwaet nomoa long bus.

Wanfala boe hem i lukaotem fis insaed long desfala wata, nem blong boe ia nao Iriripona. Wanfala stik hem i lei go krosem desfala wata. Dat wan olketa i yusim fo wokabaot antap, olsem brij. Oraet desfala gele hem i kam an stan ap long desfala stik ia, hem i lukluk boe. Boe ia fising insaed long wata. Bat boe ia hem i no save lukim desfala gele. Hem i lukluk long hem nao hem i tingsei, "Desfala boe ia hem nao wanfala long tufala boe ia wea mami blong mi talem ia. Ating hem nao wanfala, tru ia."

Oraet, gele ia hem i stan ap long desfala stik wea hem i krosem wata ia an boe ia hem i lukim piksa blong gele ia insaed long wata. Boe ia hem i sei nao, "Ei mae wad! Wanem nao mi lukim hem i luk gud tumas. Wanfala gud samting mi lukim insaed long wata, mi lukim piksa blong hem dea." Boe ia hem i daeva nao. Hem i daeva go daon long botom long wata ia fo holem bikos hem tingsei, "Desfala gele ia hem i stap long botom long wata," bat wea hem i lukim piksa blong hem nomoa ia.

Daeva go daon, go holehole long botom long wata, antap long olketa ston, andanit long olketa stik bat hem i no save faendem. Hem i kam ap baek moa. Hem i luk baek bat hem i lukim yet piksa blong gele ia moa. "Ei mae wad! Nogud mi lukim devol," boe ia hem i sei. Boe ia hem i gohed fo daeva moa, go daon lukluk bat hem i no save faendem gele ia. Oraet hem i kam ap, hem i sidaon. Hem i sidaon nao hem i tingting, "Waswe nao mi no save faendem samting ia olketa bat piksa blong hem i stap longwe nomoa?"

Hem i luk ap lelebet, hem i lukim gele ia nao, hem i sidaon antap nao long desfala stik ia. "Ei mae wad, naes gele tru ia deswan."

Gele ia hem i sei long hem nao, "Yu nem blong yu Rua A'a'rao?"

Desfala boe ia hem i sei, "Ya, mi nem blong mi nao Rua A'a'rao." Bat boe ia hem i laea, hem no tru nem blong hem ia. Tru nem blong hem Iriripona.

"Oh, yes. We know. But it's very far from here and it's very late now. You'd better sleep here first and you can go on tomorrow."

So the girl stayed with the people in that village. At daybreak, she started on her journey again. She got to a place called Hona. Here there was a quiet pond of water in the middle of the bush.

There was a boy fishing in this pond. His name was Iriiripona. A log was lying across the pond and people used this log as a bridge. The girl got up on the log and was looking at the boy. He was fishing and didn't see her. She thought to herself, "This must be one of the two boys mother told me about. He must be!"

Then the boy saw the reflection of the girl in the water. He thought, "Hey, what is that beautiful sight? Something really nice is in the water there." So he dove into the water and swam to the bottom, because he thought, "That girl is down here on the bottom of the pond." But he had only seen her reflection.

He dove down, holding on to the rocks and sticks, but he couldn't find her. He came back up. He looked but he still saw the reflection of the girl. "Hey, she must be a devil. I'd better not look," he said. The boy dove again to look but he still couldn't find her. So he came back up, sat down and thought, "Why can't I find her when I see her picture right there?"

Then he looked up and saw the girl sitting on the log. "She's beautiful."

The girl said to him, "Is your name Rua A'a'rao?"

The boy answered, "Ya, my name's Rua A'a'rao." But he was lying. That wasn't his name at all. His real name was Iriiripona.

"O yu nao mami blong mi talem mi abaotem yu. Hem i sei yu save fising tumas an hem i sei mi fit fo maritim yu. Mi mas maritim yu destaem nao."

Boe ia barava hapi fo gud. "Ya, mi nao ia," boe ia hem i sei nao. "Olsem yu kam weitim mitufala go baek long haos nao."

Oraet boe ia tekem gele ia tufala go baek long haos. Taem tufala gogo kolsap haos telebet, boe ia sei long gele ia, "Yu stap long hia fastaem. Mi go kasem haos fastaem mekem mami blong mi kam fo mitim yu." Boe ia resis go baek fastaem long haos. Haos blong hem, hem i rabis wan, doti fogud an hem i brek olobaot. Hem i kasem haps, hem klinim fastaem--torowe bon blong frog, bon blong fis, snek an hem klinim evri samting nao.

Oraet hem i talem mami blong hem, "Gele ia long wea yu go mitim." Mami blong boe ia go fo mitim gele ia nao. Hem i talem gele ia fo kam long haos. Gele ia i stap long haos nao bat hem i lukim haos hem i luk nogud, hem i doti an hem i no luk fitim haos blong gudfala man.

Gele ia hem fraet moa. "Desfala haos hem i haos blong desfala boe ia tru ia o nomoa? Nogud mi faendem wanfala rabis boe nomoa." Oraet olketa i stap an slip nao.

Long mone boe ia i tekem wanfala titi blong dogi, olsem kastom mani blong olketa ia, hem i go daon long ples blong tufala boe ia--Rua A'a'rao an baem wanfala bonito den kam weitim. Hem i baek hem i talem gele ia, "Yu lukim mi go daon mi kasem wanfala sau nao. Mi nao, yu tingsei mi no save fising fo sau ia. Mae wad. Mi save tumas."

Oraet gele hem i stat fo hapi bikos hem i lukim desfala bonito. Olketa korongisim an kaikaim nao.

Neks mone hem i duim sem samting moa. Soe ia hem i tekem narafala titi blong dogi moa, kastom mani blong olketa, hem i go baem narawan moa. Oraet hem i kam baek, olketa duim sem samting--olketa rereem an kaikaim.

Wanfala dei moa hem i go, boe ia hem i go fising. Go go gele ia askem mami blong boe ia, "Desfala boe blong yu tru nem blong hem nao olsem--Rua A'a'rao?"

Den mere ia hem i sei, "Nomoa. Hem i laea long yu ia. Rua A'a'rao ia tufala stap long wanfala aelan aotsaed long his--Simairuk. Hem nao nem blong aelan blong tufala. Desfala boe ia hem i rabis boe blong mi nomoa ia. Hem i fifising olobat nomoa long hia.

"So you're the one my mother was telling me about. She said that you liked to go fishing a lot and she said that I wasn't fit to marry you. So I must marry you now."

The boy was really happy. "Ya, that's me!" he said. "Let's go back to my place."

So the boy took the girl to his house. When they got near the house, the boy told the girl, "You wait here. I'll go to the house and get my mother to meet you." And he ran to the house. His house wasn't very nice; it was very dirty and was falling apart. When he reached the house, he straightened up quickly. He threw away bones from frogs and fish, dead snakes, he cleaned up everything.

Then he told his mother, "Go meet that girl over there." So his mother went to meet the girl. She invited her into the house. The girl went in but she saw that the house was terrible. It was dirty and not the house of a gentleman.

Now she was afraid. "Is this really the house of that boy?! I really latched on to a lousy one." But she spent the night.

In the morning, the boy took a tooth of a dog, went down the village of the two boys, Rua A'a'rao, used it to buy a bonito, and then came back. When he got back, he told the girl, "Look. I went down and caught this bonito. You didn't think I knew how, did you? I know how really well."

So the girl became a little happier when she saw this fish. They baked it and ate it.

The next morning he did the same thing. He took another dog's tooth and bought another fish. When he came back, they did the same thing--they prepared it and ate it.

Still another day, and boy went out. So the girl asked his mother, "Is your son really Rua A'a'rao?"

The woman said, "No. He's lying to you. The Rua A'a'rao brothers live on an island not far from here--Simairuka. That's the name of the place where they live. This son of mine is no good. He does nothing but fish nearby here."

Gele ia hem i sei, "O tru, ma hem i talem mi nem blong hem--Rua A'a'rao ia."

"Nomoa hem i laea long yu."

Gele ia stat fo tingting an hem i sore lelebet tu. Hem i sei, "O mae wad. Waswe nao? Mi mas go nao." Hem i talem mami blong boe ia, "O mi mas go lukaotem tufala ia. Yu save soem wea fo go?"

Den mere ia liem i sei, "Yu faloem desfala rod, yu go kasem ples olsem, yu tekem wanfala kanu an yu go long aelan ia."

Gele ia gogo hem i kasem wanfala ples hem i askem olketa pipol, "Waswe, yufala save long ples blong tufala olsem?"

"Ples blong hu?" olketa pipol askem,

"Ples blong Rua A'a'rao," gele ia hem i sei.

"O ya. Aelan blong tufala nao aotsaed ia. Mifala save tekem yu go long kanu fo yu lukim tufala." Olketa pipol long ples ia i gud tumas an tekem gele ia go long aelan blong tufala.

Taem olketa i go kasem aelan ia, tufala boe ia i no stap. Tufala ia go fising long eli mone yet, lukaotem sau o bonito. Gele ia hem i go an sidaon long wanfala tambu ples blong tufala boe ia. Desfala ples long kastom hem i ples wea olketa kipim devpdevol blong olketa, majik an samting olsem olketa i kipim long desfala tambu ples. Oraet gele ia go nao hem i go sidaon insaed. Hem i barava go sidaon long melewan long olketa tambu blong tufala boe ia nao.

Long destaem tu tufala boe ia i gohed go fising aotsaed tu. Tufala fising go go kolsap san go go daon bat tufala nating kilim eni fis. So big brata hem i sei, "O brata wanfala ia, ating samting ia hem i hapen bihaen long aelan blong mitufala ia, dastawe yumitufala bad lake tude."

Smol boe hem i sei, "Hem tru nao." Tufala pikim ap was blong tufala an gohed padol baek long aelan blong tufala. Tufala was go go kasem aelan tufala go soa. Gele ia lukim tufala finis, bat tufala nating lukim gele ia yet.

Tufala lukluk raon long aelan nao. "O evri samting blong yumitufala stap gud nomoa, no eniwan kam long aelan blong yumitufala tude. Evriting gud nomoa." Tufala lukluk gud long evriting. Finis, tufala kam long desfala kastom haos.

The girl said, "But he told me that his name was Rua A'a'rao."

"No. He was lying to you."

So the girl thought a little and she regretted her foolishness. "Oh, dear. I have to go," she told the mother of the boy. "I have to find those two boys. Can you show me the way?"

So the woman said, "Just follow this path and when you get to a village, take a canoe to the island."

So the girl walked until she came to the village. She asked the people, "Do you know where those two live?"

"Who?" the people asked.

"The Rua A'a'rao boys," the girl said.

"Oh, yes. That's their island out there." The people here were very kind and took her to the island.

When she got to the island, the boys weren't there. They had gone out bonito fishing since early in the morning. So the girl went and sat down at a taboo place of the boys.

At this time, the two boys were fishing. They fished until nearly sundown but they didn't catch anything. So the older brother said, "Something must have happened on our island to bring us bad luck today."

The younger boy said, "That's right." The two picked up their paddles and paddled back to their island. When they reached the island, they went ashore. The girl saw them, but they didn't see her yet.

They looked around the island. "Everything seems to be all right. Nobody's been here today. Everything's in order." They looked all over. Finally they came to the custom house.

Dea nao tufala lukim gele ia sidaon insaed long tambu ples blong tufala nao. Tufala ia sei, "O desfala ia nao mekem yumitufala bad lake ia tude. Dastawe yumitufala nao kasem fis." Gele ia hem i lukluk long tufala nomoa ia. Gogo tufala kam askem, "Ei, yu wanem ia? Yu devöl o wanem?" Gele ia no toktok. Go go tufala kam kolsap long hem, askem gud.

Go go nao gele ia hem i sei long tufala, "O mi herem nius blong yutufala long taem an mami blong mi talem dat mi no fitim fo maritim wanfala long yutufala, dastawe mi kam. Mi lusim hom blong mi long taem nao. Mi kam from ples ia gogo mi kasem yu tude."

Tufala boe ia i kros fo gud nao olsem gele ia hem i spoelem kastom blong tufala. An aelan ia tu olsem kastom aelan, hem nogud fo olketa mere fo go long hem. Gele ia hem i sei nao, "Mi mas maritim wanfala long yutufala ia."

Tufala boe ia i sei, "O nomoa ia. Mitufala no kasem taem fo maritim yet ia. Mitufala stap long aelan ia bat olsem mami an dadi blong mitufala stap long big aelan. Mitufala stap hia fo fis long an tekem go baek fis long olketa pipol blong mitufala. Destaem mitufala no fit fo maritim."

Gele ia hem i sei nao, "Nomoa, mi mas tekem wanfala long yutufala nao olsem hasban blong mi nao."

Den tufala brata ia i tingting moa, "Mae wad! O, hu nao baebae maritim?"

Smolfala boe hem i sei, "Yu nao, big brata, yu maritim go."

"Ei, nomoa. Ating mitufala sendem go baek."

"Ei nomoa, bat gele ia hem i laek fo maritim wan long mitufala nao."

Tufala toktok go go nao, desfala fas bon ia, big boe ia, hem i sei long brata blong hem nao, "Ating mi nao maritim hem." Bihaen olketa i putim evri tambu samting blong tufala wea gele ia hem spoelem tekem gele ia long kanu, tambu kanu blong tufala, an olketa i was go long soa long big aelan.

Taem tufala kasem long dea, tufala mami and dadi blong tufala boe ia i lukim gele ia weitim tufala, hem i sei, "Hao nao yutufala faendem desfala gele? Hao nao hem i kam long ples blong yutufala?"

There they saw the girl sitting in their taboo place. They said, "That's what caused our back luck. That's why we didn't catch any fish." The girl just looked at them. Then the two asked, "Hey, what are you? A devil or what?" The girl didn't talk. So the two came closer and asked again.

This time the girl said to them, "I've heard about you two for a long time now and my mother says that I'm not fit to marry one of you, so I came here. I left my village a long time ago and have been trying to find you until today."

The boys were really angry because the girl had broken their customs. This was a custom island and it wasn't good for girls to come here. The girl said, "I must marry one of you now."

The boys said, "Oh, no! We're not old enough to get married. We live on this island, but our parents live over on the big island. We stay here to fish and then take the fish back to our people. We're not ready to get married yet."

But the girl said, "No. I must take one of you as my husband now."

The two brothers thought it over, "Oh dear, who's going to get married?"

The younger brother said, "You! You get married."

"Oh, no! Maybe we can send her back."

"No. She wants to marry one of us."

The two boys talked it over and the first boy, the bigger one, said to his younger brother, "Maybe I'll marry her." So they took all the custom things that the girl had violated, together with the girl, put them in their custom canoe, and paddled to the big island.

When they got there, their parents saw them with the girl and said, "How did you find this girl? Why is she coming from your place?"

"O mitufala no save tu ia. Taem mitufala kam baek long fising, sek nomoa mitufala lukim hem nao long tambu ples blong mitufala. Gele ia hem i sei, hem i laek fo maritim wanfala long mitufala tu. So big brata nao bae ia maritim."

"Bat gele ia hem i kam from wea ia?"

"Hem kam from ples blong hem long Visale ia, long Galekana."

"O, sapos hem i olsem, yumi save sendem nius go long pipol blong hem an sapos olketa i sei oraet, den yutufala save marit faloem kastom."

Den olketa mami and dadi blong tufala boe ia an olketa pipol blong tufala, olketa tekem wanfala kanu an was go go kasem ples blong desfala gele and den olketa i askem mami and dadi an olketa pipol blong gele ia. Den olketa i letem an evribodi kam baek weitim olketa bigfala kanu blong olketa.

Taem olketa i kasem ples blong tufala boe ia, an olketa i mekem kastom olsem long wei blong olketa. Long kastom olsem olketa i baem desfala mere fo desfala boe, fasbon long tufala Rua A'a'rao. Faloem kastom tu, olketa i mekem tufala marit an bihaen olketa i jes mekem bigfala fist fo makem taem tufala i marit.

"We don't know either. When we came back from fishing, suddenly we saw her in our taboo place. She says she wants to marry one of us. So big brother is going to marry her."

"But where did this girl come from?"

"She came from Visale, on Guadalcanal."

"If that's the case, we'll send news to her people, and if they approve, then the two of you can get married according to the custom."

So the parents of the two boys and their relatives took a canoe and paddled to the village of the girl to seek permission from her parents and her people. They approved and everybody came back in their big canoes.

When they got back, they did everything according to custom. They paid the bride price, married them, and then had a big feast to mark the time the two were married.

TAITAIAPE

Mektotin Stori

Destaem baebae mi stori moa abaotem wanfala man nem blong hem Taitaiape. Desfala olo man hem i stap long wanfala haos blong hem seleva long bus ia. Olo man ia hem i save wakem olketa net fo kasem fis.

Oltaem olketa pipol kam, olketa i sei long olo man, "Ei, mi wandem yu wakem wanfala net fo mi ia." Olo man ia i wakem net blong datfala man an datfala man hem i save kam an peim net long kastom mani. Plande tumas long olketa pipol save kam long desfala olo man from hem i save wakem tumas deskaen net fo kasem fis ia nao.

Oraet wanfala taem tu desfala olo man hem i sisidaon long haos blong hem an hem i sei, "Ei, mae krangge! Mi oltaem olketa pipol i kam an askem mi fo wakem net fo olketa. Ating mi mas go lelebet taem fo lukaotem fis tu bat mi no save tumas hao fo fising." Desfala oloman hem i garem wanfala fren wea hem i save helpem fo lukaotem fis.

Wan dei Taitaiape hem lukim fren blong hem hem i wanfala olo man tu nem blong hem Mauruponi. Taitaiape hem i kam an tufala i stori long ivning. Tufala kaikai bitinat, lif, laen, kaikaim olketa puding an olketa samting olsem. Yu save nomoa long olketa olo man tufala i stori. Tufala stori gogo nao Taitaiape hem i sei, "O mae fren, plande taem olketa pipol kam lukim mi fo baem net an olketa samting olsem long mi, an mi wakem net fo olketa. Ating plande tumas long olketa fis stap long solwata blong yufala ia."

Nao fren blong hem i sei, "Ae man, hia hem i staka fis ia. Waswe, yu laek fo kam daon long mone tumora fo yumitufala lukaotem fis?"

Fren blong hem sei, "O ya! Hem i gud samting ia."

"Oraet sapos olsem tumora mi kam baek long mone, yumitufala go lukaotem fis nao."

Taem tufala stori olsem, wanfala devol mere hem i stap long ples ia. Desfala devol mere hem i nogud tumas ia. Hem i save laea long olketa pipol tu ia. Desfala devol mere hem i kam bihaen long haos an hem i herem tufala fren ia i stori long haos. Taem ia devol mere ia hem wakem plan blong hem tu. Hem i sei, "O letem. Baebae mi trikim tufala long mone ia. Mi mas go weitim tufala fo fising."

TAITAIAPÉ

Story Number Thirteen

Now I'm going to tell you about a man named Taitaiapé. This old man lived alone in a house in the bush. He made nets for fishing.

People always came and said to him, "I want you to make a net for me." The old man would make the nets for the people and they'd come, take the net and pay him in custom money. A lot of people came to him because he was famous for making these fishing nets.

One day this old man was sitting in front of his house and he said, "Oh, dear. People always come to ask me to make nets for them. Maybe I should spend a little time fishing myself, but I don't know much about it." But he had a friend who could help him.

So one day he went to see his friend, another old man named Mauruponi. The two sat down to talk. They ate betel nut, leaf, lime, and pudding and things like that. Finally, Taitaiapé said, "My friend, so often people come to buy nets and things like that from me and I make them for them. There must be an awful lot of fish in the sea."

Now his friend said, "Ei, there are so many around here. What do you say? Would you like to come down tomorrow morning and fish with me?"

The friend said, "Oh, ya. That'd be good."

"Okay. Then tomorrow let's go fishing."

While they were talking, a devil woman was close by. This devil woman was very evil. She always lied to everyone, too. So she came up behind the house and listened to the two friends talking. Then she made a plan. She said, "Ah, let them. I'll trick them in the morning. I'll go fishing with them."

Bihaen tufala ia i stori finis, wanfala long tufala ia sei nao, "Fren, ating yu go go baek nao mekem long eli mone tumora bae mi sing aotem go, yu kakam nao." Olketa haos blong tufala ia i no stap farawe tumas.

Oraet fren blong Taitaipe hem i go baek long haos blong hem an tufala slip nao--olketa i rereem olketa net, olketa basket an olketa samting fo fising den desfala man hem i slip. Slip go go kolsap mone, hem i wek ap kam nao, sing aot kam, "Ei fren, waswe yu wek ap nao?"

Desfala devol mere ia hem tok baek, "Ya, mi wek ap finis." Devol nomoa i tok. Desfala fren blong hem hem i slip yet ia.

Man ia i herem nomoa, hem i sei, "O tru nao. Fren blong mi i wek ap nao." Man holem kam, net an basket blong hem an kam long rod nao. Bat yu save eli mone, hem i tudak yet ia. Hem i kam kam bat hem i lukim desfala devol mere i stan ap long melewan rod nao.

"Ei man, yu, waswe yu tulet? Mi wek ap kam long taem nao ia," devol mere ia nao hem i toklok olsem.

"Ae, hem i oraet. Yumitufala save go daon." Man ia hem i talem devol mere fo go fastaem, hem i tingsei tru fren blong hem ia. Bat yu save devol sapos hem i wokabaot, leg blong hem no save kasem graon ia.

Nao man ia hem i sei, "Yu nao go fastaem." Oraet Taitaipe hem i go fastaem den devol mere hem kakam bihaen.

Tufala go daon kasem haos blong kanu wea olketa putim kanu blong olketa. Tufala pusim kanu go long solwata an go fo fising nao. Taem tufala go go ia, yu save nomoa eli mone, plande fis kakam kolsap long olketa manggoro, olketa kaikaim olketa katukatu. Devol mere talem Taitaipe, "Ei, yu torowe go net blong yu ia."

Man torowe go net ia bat barava kasem staka fis nao. Oraet man ia jam go nao ia. Hem jam go insaed long net ia stat fo kilim olketa fis nao. Devol mere ia sidaon long kanu nomoa, hem i sei, "Ei fren, mi kol lelebet yet ia. Yu gohed fising. Mi sidaon long kanu blong yumitufala fastaem."

When the two were finished talking, one of them said, "Friend, maybe you should go now so that I can call you early tomorrow morning. Then you come." Their houses weren't far apart.

So Taitaiape went back to his house and the two went to sleep. They prepared the nets and baskets and everything for fishing first, though. They slept until morning. Then one of them got up and called to the other, "Hey, friend, are you awake?"

This devil woman heard him and called back, "Ya. I'm awake." It was the devil woman who was talking. The friend was still sleeping.

When the old man heard this, he said, "Oh, that's right. My friend is awake." So the man brought the baskets and nets to the path. But you know, in the early morning, it's still dark. He came and saw the devil woman standing in the path.

"Hey, you're late. How come? I've been up a long time already." the devil woman said.

"That's all right. We can go now." The man told the devil woman to go ahead. He thought she really was his friend. But you know, when devils walk, their feet don't touch the ground.

So the devil said, "You go first." So Taitaiape went first and the devil woman followed.

The two went down to the canoe house, where the canoes were kept. They pushed a canoe into the water and went fishing. Early in the morning, a lot of fish come in close to feed on the katukatu. The devil woman told Taitaiape, "Throw your net."

The man threw his net and it was full of fish. So the man jumped into the water and started killing the fish in his net. The devil woman just sat in the canoe. She said, "Hey friend. I'm still a little cold. You go ahead and fish. I'll sit in our canoe for a little while."

Desfala man gohed fo kilim olketa fis, holem wanfala fis, torowe kam long kanu--desfala devol mere hem i kaikaim. Man ia gohed, kilim nara fis, torowe go long kanu, devol mere gohed fo kaikai tu bat Taitaiape hem i no save ia. Hem tingsei barava fren blong hem nao tufala fising bat wea fren blong hem slip yet long haos ia. Man ia gohed fo kilim olketa fis an torowe go insaed long kanu an devol ia gohed fo kaikai tu. Gogo plande fis long insaed long net i finis, hem torowe kam long kanu. Taitaiape hem askem go fren blong hem, "Waswe, plande rum yet long kanu blong yumitufala?"

Devol mere ia hem i sei, "O ya, staka rum yet ia." Hem i askem go moa fren blong hem, "Plande fis long net yet?"

"O kolsap finis nao." Oraet man i gohed, holem kam smolfala fis torowe kam kanu moa--devol mere kaikai. Go go nao Taitaiape hem i go kasolem wanfala bigfala krab, deskaen krab long solwata ia, big wan ia. Olo man holem kam desfala krab ia torowe kam nao insaed long kanu ia.

No long taem desfala devol mere ia hem i kaikaim krab ia nao. Hem i baetem go olketa fingga ia, olketa fingga blong krab wea olketa i bigfala ia. Hem i baetem olketa nao olsem man baetem sela kokonat.

Nao desfala man herem. "Mae krangge! Wanem olsem ia?" Hem i lesin gudfala. "Ei, wanem nao hem i kaikai long kanu ia? Fren blong mi hem i kanduit kaikai olsem. Ating desfala devol mere olketa tatalem ia nao hem i kam weitim mi ia." Man ia hem i fraet nao bikos hem i herem go bat devol mere ia hem kaikai krab ia nao.

Taitaiape hem i tingting go hem i sei, "Mae wad! Wanem nao bae mi duim? Baebae mi ranawe nao ia." Man ia hem i no warl long net blong hem nao. Hem i swim nao, i yu save nomoa hem i tudak yet ia. Swim go soa nao. Swim go go insaed long olketa manggoro ia go nao--ranawe nao. Go long bus go go kasem rod, resis go kasem haos blong fren blong fren blong hem.

Hem i go long haos bat fren hem i slip yet. "Hei, fren! Yu slip nomoa?"

"Ya, mi slip yet ia."

Taitaiape hem i sei, "O desfala devol mere ia nao mitufala fising ia fren. Mi ranawe kam ia. Evri fis blong mi kaikaim finis nao. Lake nao. Sapos mi no faendem desfala krab, ating hem i kaikaim mi tu ia."

Fren blong Taitaiape hem i sei, "Hem no fren. Desfala devol mere hem i nogud ia."

So the man continued to kill the fish and throw them into the canoe. There the woman would eat them. He'd kill a fish, and throw it into the canoe and the devil woman would eat it. Taitaiape wasn't aware of what she was doing. He thought he was really fishing with his friend, who was still asleep at home. He kept killing fish and throwing them into the canoe and the devil kept eating them. By now he had thrown a lot of fish from the net into the canoe. Taitaiape asked his friend, "Is there still a lot of room in our canoe?"

The devil woman answered, "Oh, ya. Plenty room." She asked back, "Are there a lot of fish in the net?"

"Oh, it's almost full." The man threw more fish into the canoe. The devil woman ate them. Finally Taitaiape grabbed a big crab, the kind found in the sea. He threw that into the canoe.

Shortly, the devil woman began to eat that too. She bit into its big claws. She bit it the way men bite into a coconut shell.

The man heard the noise. "My gosh! What was that?" He listened carefully. "What's he eating in the canoe? My friend can't eat like that. It must be the devil woman they're always talking about who came with me." Now he was frightened because he had heard this devil woman eating the crab.

Taitaiape said to himself, "Oh, dear. What should I do? I'll run away." The man didn't even think about his nets. He swam toward shore. You know, it was still dark. When he reached shore, he ran into the bush, to the path, up to his friend's house.

He went into the house, but his friend was still sleeping. "Hey friend. Are you sleeping?"

"Ya. I'm still sleeping."

Taitaiape said, "That devil woman went fishing with me. I ran away. All of my fish have been eaten. I'm lucky. If I hadn't found that crab, she might have eaten me, too."

Taitaiape's friend said, "That's right. That devil woman is evil."

Bihaen desfala devol mere stat fo lukaotem man ia nao. Hem i askem go man ia long solwata, "Ei, wea nao yu?" Hem no herem eni toktok nac. So devol mere ia hem i save nac. "O man ia hem ranawe finis ia." Oraet, devol mere pusim go kanu long soa, jam daon, stat fo lukaotem man ia nao. Hem i kros nao.

Hem i delaet telebet nao ia. Hem i lukaotem man ia gohed. Bat Taitaipe an fren blong hem rere long haos tu ia. "Sapos devol ia kam bae mitufala kilim nao ia." Devol ia kros fo gud nao, brekem kam olketa long bus nao. Tufala i herem bat hem i kam nao. Tufala fren ia rere weitim bou an ara fo kilim devol ia.

Devol ia kam long haos an rere fo faet nao. Fastaem hem i purubut long mamana haos blong tufala ia, wanfala wol fol daon nao. Bat tufala no fraet. Tufala olo man ia sutim devol ia nao. Olketa i faet gogo tufala olo man ia i kilim desfala devol mere ia nao. Kilim finis nomoa, tufala pulim go bodi blong hem long wanfala ples an tufala digim hol an berem devol ia insaed hol ia. Behaen tufala berem finis, tufala ia i sei. "Destaem baebae yumi long desfala ples ia baebae jes stap hapi nao ia."

Evriwan long ples ia olketa i no fraetem moa eni samting olsem.

Meanwhile, the devil woman was looking for the man. She called out to him in the sea, "Hey, where are you?" She didn't hear an answer. Then she knew. "The man's run away." So the devil woman pushed the canoe ashore, jumped down and began to look for the man. She was angry.

It was beginning to get light. She continued to look for the man. But Taitaiape and his friend were already in the house. "If the devil woman comes, we'll kill her." The devil woman was really angry. She came tearing through the bush. They heard her coming. They prepared their bows and arrows to kill her.

The devil came up to the house ready to fight. First she kicked the front wall of the house and it fell down, but the two were not afraid. The old men shot her. Then they fought until they killed her. Afterwards, they dug a hole and buried her. After they had buried her, they said, "Now we can live in peace."

And from then on, nobody in the village was afraid of anything any longer.

ABURAE

Mekfotin Stori

Stori wea baebae mi stori wan moa long yufala hem i abaot wanfala man nem blong hem Aburae. Aburae hem i wanfala man wea hem i save mekem plande trik tumas.

Oraet desfala man hem i stap go go hem i laek fo marit. Den hem i maritim wanfala gele. Desfala gele an sista blong hem tufala i stap weitim desfala man Aburae. Fasbon hem nao Aburae maritim. Sista in lo blong Aburae hem i stap weitim tufala tu.

Fo plande yia olketa i stap gud, stap hapi go go desfala waef blong Aburae hem i no garem pikinini. Den Aburae hem i tingting olsem ia, "Ei, waswe nao, waef blong mi hem i no garem pikinini? Ating baebae mi maritim sista in lo blong mi moa." Bat long kastom hem i tambu tu ia fo olsem man yu maritim sista in lo blong yu. Hem i tambu tumas long kastom. Den Aburae hem i tingting nao hem i sei, "O, baebae mi save mekem wanfala trik ia mekem mi maritim sista in lo blong mi bikos waef blong mi hem i no save bonem pikinini fo mitufala."

So wan dei Aburae sei long waef blong hem an sista in lo blong hem, "O, tude mi sik ia. Mi sik tumas nao. Baebae mi no go long gaden weitim yutufala ia. Yutufala nomoa go long gaden."

So waef blong Aburae hem i sei, "O, hem i gud. Olsem yu stap long haos. Bae mitufala go lukaotem kaikai fo yumi."

Den waef blong Aburae an sista in lo blong hem tufala go long gaden nao. Tufala go long gaden, pikim ap olketa kaiaki, an den tufala kam baek. Tufala kam baek bat lukim desfala man Aburae ia hem i barava sik fo gud nao. Aburae hem i tekem olketa asis long faea, hem i rabem long bodi blong hem. Nao hem i luk olsem man hem i sik nao, olsem barava sik fo gud nao ia.

Den waef blong hem kam askem hem olsem, "Ei, waswe man? Yu sik tumas ia. Waswe mi trae fo save lukaotem wanfala man fo mekem sik blong yu finis?"

"A, nomoa yet. Ating baebae tumora sik blong mi finis nao ia."

So tufala waef blong desfala man an sista in lo blong hem tufala i lukaotem desfala man gud from hem i sik tru ia.

ABURAE

Story Number Fourteen

Another story I'm going to tell you is about a man named Aburae. Aburae was a man who liked to play tricks.

This man wanted to get married, so he married a girl. The girl and her sister both lived with Aburae. Aburae married the older one. But his sister-in-law stayed with them, too.

For many years, they lived happily, until it became apparent that Aburae's wife couldn't have children. So Aburae began to think, "I'd like to trick my sister-in-law into marrying me because my wife can't bear me children."

So one day, Aburae said to his wife and sister-in-law, "Oh, I'm sick today. I'm very sick. I won't go to the garden with you. You two go the garden alone."

So Aburae's wife said, "That's all right. You stay at home. We'll take care of our food."

So Aburae's wife and sister-in-law went into the garden. They gathered the food and came back. When they came back and saw Aburae, he looked really sick. He had taken ashes from the fire and rubbed his body with them, so that he looked very sick.

His wife asked him, "What do you say? You look very sick. Do you want me to try to find a doctor for you?"

"No, not yet. Tomorrow I'll probably feel much better."

So the wife and sister-in-law cared for the man.

Go go kasem neks dei moa, hem i sei, "O, tufala waef an sista in lo, hem i olsem baebae mi dae nao ia. Destaem mi wandem yutufala go long gaden. Finis, yutufala mas go lukaotem wanfala dokta. Kolsap mi dae ia."

Den waef blong hem sei, "O, hem i tru nao bikos mitufala lukim yu ia olsem yu barava sik bigwan tru ia." An tufala go long gaden blong olketa, kam baek, an tufala i sei, "Hei, waswe, ating mitufala go lukaotem wanfala man fo mekem sik blong yu finis nao ia." Waef blong hem i toktok olsem long hem.

Man ia i sei, "O, weit. Mi mekem kastom fastaem." Den hem i kolek olketa devoidevol blong hem. Finis, bodi blong hem seksek tu. Den hem i sei nao, "Baebae yutufala go long wanfala ples olsem. An nem blong desfala man yutufala go lukim ia nem i Poroiaapororo. Hem nao nem blong desfala man. Hem i wanfala dokta blong yumi ia. Hom wan. Bat taem yutufala go, yutufala no faloem desfala rod wea hem i sotwan nompa ia. Yutufala mas faloem desfala rod wea hem i longfala ia."

Waef blong hem an sista in lo blong hem i sei, "O, hem i oraet. Baebae mitufala faloem wanem yu talem."

Taem tufala go nomoa, desfala man ia, Aburae, hem i get ap nomoa, mekem bodi blong hem gudfala, hem i resis fastaem nao. Hem i faloem desfala rod wea hem i sotwan ia. Hem is resis hem i go haed insaed long haos blong desfala man Poroiaapororo. Hem i le daon kolsap long faea nao ia.

Waef blong hem an sista in lo blong hem no long taem tufala i kam tu. Tufala kam sising aot nao, "Hei, Poroiaapororo. Yu i stap long haos?"

Man ia hem i giaman olsem hem i no herem ia. Hem i slip nomoa.

"Hei, Poroiaapororo. Yu i stap long haos nomoa?"

Man ia i no herem.

"Hei, Poroiaapororo. Sapos yu stap long haos, hasban blong mi sik tumas ia. Hem i kolsap dae nao."

Man ia hem i sei, "Hm! Hu nao kokolem mi? Hm!"

"Ae, mi ia! Mi waef blong Aburae."

The next morning, he said, "Oh, I think I'm going to die. I want you two to go into the garden. When you're finished, go to find a doctor. I'm going to die soon."

His wife said, "Oh, it's true. We can see that you're really seriously ill." And the two of them went into their garden. When they came back, they said, "I think we'll go look for a doctor now."

The man said, "Wait. I'll perform some custom ceremonies first." So he called all his spirits. His body began to shake. Then he said, "Go to this special place. Look for a man named Poroiaopororo. He's a doctor. A custom doctor. But when you go, don't take the short path. Take the long one."

His wife and sister-in-law said, "That's okay. We'll do what you say."

As soon as they left, Aburae got up, cleaned himself up and ran out. He took the short path. He ran until he reached the house of Poroiaopororo. There he lay down near the fire.

It wasn't long before his wife and sister-in-law arrived. The two of them called out, "Hey, Poroiaopororo. Are you there?"

The man pretended he didn't hear. He just slept.

"Hey, Poroiaopororo. Are you in there?"

The man didn't hear them.

"Hey, Poroiaopororo. If you're in there, my husband is very sick. He's near death."

The man said, "Hm! Who's calling me? Hm!"

"It's me! Aburae's wife."

"Ae! Waswe?" Bat desfala Aburae nomoa ia, hem i sensem vois nomoa ia mekem desfala wuman no herem save ia. "Ae, waswe? Hasban blong yu i sik tumas?"

"Ya, hasban blong mi sik i kolsap dae nao. An hem i sendem mi kam fo lukim yu mekem yu go baek yu tekem samfala kastom meresin yu kam givim long hem."

"O, tru. Hem i stap long haos?"

"Kolsap hem i dae nao. Yu kwiktaem kam."

Bat wea? Desfala man ia hem i hasban blong wuman nomoa. Hem i giamanem hem. Hem i sei, "O, mi save talem yu wanfala kastom meresin nomoa. Yu go baek. Yu talem hasban blong yu mekem hem maritim sista in lo blong hem."

O, wuman herem hem i kros fo gud ia bikos kastom hem i tambu fo yu maritim sista in lo blong yu. O, mae krangge! Wuman ia i sore nao hem i sei, "Ei, wanem baebae mi duim? Mi letem hasban blong mi dae o mi letem hem i maritim sista blong mi?" O, wuman ia tingting tumas nao.

Den hem i sei, "Bat taem yutufala go baek, no faloem desfala sotfala rod ia, bat faloem desfala rod wea hem i longfala lelebet ia."

Wuman ia hem i sore nao bikos kastom i tambu nao ia. Oke, den tufala faloem desfala rod wea hem i longfala ia an desfala hasban blong wuman ia, Aburae, hem i kam daon from haos blong desfala olo man an hem i resis fastaem. Hem i resis go go kasem long haos, hem i fol daon long saed long faea ia, rabem bodi blong hem weitim asis long faea, hem i seksek nao. "Ei, mi sik tumas." Hem i giaman nao ia.

No long taem waef kam weitim sista. "Ei, wanem nao desfala dokta talem long yutufala ia?"

Waef no tok nao bikos hem i sore ia. "Ei, waswe? Yutufala i no talem eni samting long dokta?"

Go go mere hem i sei, "O, dokta hem i sei sapos yu wandem laef, baebae yu maritim sista blong mi nao."

Destaem nao bele blong man ia hapi narakaen ia. Baebae hem i maritim niu gele nao ia. Hem i sei, "Tru? Hem nao ia?"

"Ya, hem i sei sapos yu maritim sista in lo blong yu, baebae desfala siknes blong yu finis nomoa ia."

"What's the matter?" Aburae had changed his voice so that the woman wouldn't recognize him. "What's the matter? Your husband is sick?"

"Yes, my husband is near death's door. He sent me to look for you and bring you back so that you can give him some custom medicine."

"Is he at his house?"

"Hurry. He's about to die."

But this man was the woman's husband. He was fooling her. He said, "I'll tell you a custom cure. Go back. Tell your husband to marry his sister-in-law."

When the woman heard this she was very angry because it's against the custom to marry your sister-in-law. She was very sad. "What am I to do? Should I let him die or should I let him marry my sister?" The woman thought and thought.

Then the man said, "When you go back, don't take the short path. Take the long one."

The woman was very sad because of the taboo. So the two went back along the long path and the woman's husband came down from the old man's house, raced along the short path to his house, and rubbed his body with ashes again. He began to shake. "Oh, I'm very sick." He was fooling.

Not long after, the woman came with her sister. "Well, what did the doctor have to say?"

His wife didn't answer because she was so sad. "Well? Didn't you two tell him anything?"

The woman said, "The doctor said that if you want to live, you should marry my sister."

The man was getting butterflies in his stomach, he was so happy. Soon he'd marry a new woman. He said, "Is that true? Really?"

"Yes, he said that if you marry your sister-in-law, you'd get well."

Man ia hapi tumas nao ia. Hapi narakaen. Bat kan sei nao bikos kastom hem i tambu tu bat fo sevem laef blong desfala Aburae hem i mas maritim sista in lo blong hem nao. Den man ia hem i sei, "Waswe, sista in lo? Yu laekem fo mi maritim yu nomoa?"

Gele i sei, "Kan sei nao. Sapos yu no maritim mi, baebae yu dae nao ia. So yu mas maritim mi nao."

Nao desfala tru waef blong man ia hem i sore narakaen nao bat hem i sei, "Oraet. Sapos yu maritim sista blong mi, yutufala no lusim mi. Letem mi stap weitim yutufala nomoa."

So bihaen desfala Aburae, hem i maritim moa desfala sista in lo blong hem an olketa i stap long wanfala haos nomoa.

The man was very happy. Happy beyond words. According to the custom it was taboo, but in order to save his life, he would marry his sister-in-law. Then he asked, "What do you think, sister-in-law? Do you want me to marry you?"

The girl said, "It's hard to say. If you don't marry me, you'll die. So I guess you have to."

His real wife was very sad, but she said, "Okay. If you marry my sister, you two won't lose me. Let me stay with you."

So afterwards, Aburae married his sister-in-law and the three of them continued to live together.

PASIKENI

Mekfiftin Stori

Destaem baebae mi stori abaotem wanfala man nem blong hem Pasikeni an waef blong hem. Tufala ia tufala i stap long wanfala smolfala ples blong tufala seleva long bus an tufala no garew pikinini tu. Evritaem, yu save nomoa olketa bus pipol, olketa save kaikaime nomoa olketa kabis, taro, olketa yam, olketa pana an samting olsem. Olketa no save kaikaime tumas olketa sela o fis o olketa samting olsem from olketa i stap long bus, olketa no save wei fo kasem olketa samting ia tu.

Oraet long wanfala dei moa, waef blong desfala man Pasikeni hem i sei, "Ae, man. Yumitufala stap olsem long bus bat olketa fren blong yumitufala olketa i stap long saed long solwata tu ia. An oltaem olketa tatalem mi dat plande tumas olketa, sela an olketa fis, olketa i stap long insaed long solwata blong yumi an long insaed long manggoro. Waswe sapos yumitufala go daon?"

Oraet, den hasban blong hem i sei, "Ei, hem i oraet nomoa, sapos yu save hao fo kasem olketa samting ia. Hem i gud nomoa, yumitufala save go daon fo lukaotem samfala sela fo yumitufala an olketa samting olsem ia."

Bihaen tufala mekem rere olketa samting olsem basket an naef an samfala kaikai tu ia. Den tufala go nao ia. Tufala go kasem long saed blong solwata bat hem i lou taed an wata barava drae gudfala. Yu save lukim rif, ston an manggorro an samting olsem. Oraet, tufala stat fo lulukaotem olketa sela an fis an olketa samting olsem.

Go go nao tufala sek wantaem waef blong desfala man hem i purubut antap long wanfala fis. Deswan ia hem i ston fis. Mere blong man ia i purubut antap fis ia hem i soa fo gud ia, barava soa nao. Mere ia i krae nomoa. Krae an hem i no save stop nao. Hem i krae olowe bikos desfala fis hem i garew poesen ia an sapos hem i kasem yu, hem i barava soa fo narakaen nao. Hasban blong mere ia hem i no save wanem fo duim nao. Hem i karem nomoa waef blong hem tekem go long sambis an hem putim dea nao. Hasban hem i sei, "O mi no save eni meresin fo deskaen fis hem i kasem yu ia bat yu sidaon long hia. Mi go lukaotem olketa fren blong yumitufala, maet olketa i save helpem yumitufala weitim samfala meresin mekem leg blong yu gudfala."

PASIKENI

Story Number Fifteen

Now I'm going to tell you about a man named Pasikeni and his wife. They lived in a small place by themselves in the bush and they didn't have any children. You know, people in the bush only eat cabbage, taro, yams, sweet potatoes and things like that. They don't get much of a chance to eat too much shellfish or seafood, since they live in the bush. They don't know how to get these things.

One day Pasikeni's wife said, "We live in the bush, but our friends live by the sea. They're always telling me about all the shellfish and seafood in the sea. What do you say we go down there?"

Her husband said, "Okay, if you know how to catch something. We can go down and look for some shellfish."

After they had prepared their baskets, and knives and food, they went down. When they got to the sea, they saw that the tide was low and the beach was dry. You could see the reef and everything. So the two of them began to look for fish and shellfish and things like that.

Suddenly, the wife stepped on a stonefish. Her foot swelled up and became very sore. She cried out. She cried and couldn't stop. She cried because stonefish are poisonous and if you step on one, it really hurts. The woman's husband didn't know what to do. He carried his wife to the shore and put her down there. Then he said, "I don't know any cure for the kind of fish that you stepped on but sit down here. I'll try to find one of our friends. They might be able to help us with a cure for your foot."

Oraet, mere ia hem i sidaon long sanbis an man blong hem i go luakotem olketa fren blong tufala. Leg blong mere hem i soa gohed an mere ia gohed fo krae tu, krae go go nao, sek wantaem wanfala totel wea suswim kam solwata hem i herem krae blong mere ia. Den hem i kam kolsap an askem mere ia. "Ei, wanem nao mekem yu krae tumas ia?"

"O mitufala hasban blong mi mitufala kam lukaotem fis nao. Mi purubut antap long desfala ston fis ia, hem nao hem i soa tumas long mi. Mi kakrae ia. An hasban blong mi hem i go lukaotem olketa fren blong mitufala mekem olketa ia save givim samfala meressin mekem leg blong mi save gud baek."

Total ia hem i sei long mere ia, "Ae, yu no sek. Mi save mekem leg gud nomoa. Yu kam sidaon long baeksaed blong mi an mi tekem yu go long wanfala aelan mi save. Long dea nao staka meressin."

Mere ia hem i fraet, "Ae, mi mere long bus ia. Mi no save swim ia. Nogud mi dringim solwata."

Total ia hem i sei, "Nomoa, yu no save dringim solwata. Yu sidaon antap long baeksaed blong mi nomoa. Bae mi tekem yu go long wanfala aelan. Bae yumitufala kasem dea, soa blong yu finis nao ia."

Mere ia hem i no wandem desfala soa blong ston fis ia stap longtaem weitim. Hem i sidaon antap long baeksaed blong totel and totel ia gohed fo swim weitim mere ia nao. Swim go go, tufala go kasem wanfala smolfala aelan. Nao totel ia hem i sei long mere ia nao. "Yu go long soa, yu go tekem datfala lif, yu rabem desfala lif long ples wea ston fis kasem an den baebae finis nao."

Oraet totel ia hem i go putim mere ia long desfala aelan an hem i swim go nao. Hem in tingim moa desfala mere. Mere ia hem i sing aot go, "Ei, waswe yu go awei from mi? Bae mi dae long hia ia."

Total no seksek, hem i go finis. Nomata olsem, desfala mere hem i faloem wanem desfala totel i talem. Hem i go tekem desfala lif, putim go long desfala ples wea desfala ston fis i kasem an den soa ia hem i finis nao ia.

Bihaen nao mere ia hem i sidaon an krae, "O mae wad! Waswe nao hasban blong mi? Mi lusim nao ia." Hem i sidaon hem i gohed krae.

So she sat down on the beach and her husband went to find their friends. Her foot was still very sore and she was crying. Suddenly a turtle who was swimming by heard the cries of the woman. He approached her and asked, "Why are you crying?"

"Oh, my husband and I came to look for fish. I stepped on a stonefish and hurt my foot. That's why I'm crying. And my husband went to find some of our friends to have them come and treat my foot."

The turtle said to the woman, "Don't worry. I can cure your foot. Sit on my back and I'll take you to an island I know. There's a lot of medicine there."

The woman was frightened. "I'm just a bush woman. I don't know how to swim. I don't want to drown."

The turtle said, "No. You won't drown. Just sit on my back. I'll take you to an island. When we get there, you'll be cured."

The woman wanted to get rid of the pain as soon as possible. She sat on the turtle's back and the turtle swam with the woman. He swam until they reached a small island. Then the turtle said to the woman, "Go to shore, take that kind of leaf there, and rub it on the spot where you stepped on the stonefish. You'll be cured."

So the turtle dropped the woman off at the island and he left. The woman cried out, "Hey are you leaving me? I'll die here."

The turtle wasn't worried; he left. Nevertheless, the woman did what the turtle had told her to. She took a leaf, put it on the sore and the sore went away.

Afterwards, the woman sat down and cried, "Oh, dear. What about my husband? I've lost him." She just sat there and cried.

* Bihaen, hasban hem i go faendem samfala fren. Olketa kam baek long sem ples bat waef nomoa nao. Man ia sore fo gud tu long waef blong hem nao bikos hem no save wanem nao hapen. Maet waef blong hem dae o wanfala samting hem i kasem, hem i no save. So man ia hem i sidaon dea hem i krae tu. Hem i tingim waef blong hem moa. Nao samfala fren sei, "Nogud hem i go baek long haos blong yutufala." Samfala pipol resis go long haos kam baek bat hem i no stap long haos.

Man ia sidaon an gohed tingting abaotem waef blong hem. Gogo, bihaen olketa pipol go baek long ples, man ia sek bat hem i lukim total ia kam moa. Total ia kam nao hem sei, "Waswe nao yu krae tumas?"

"O man, yu save? Waef blong hem i stap long hia tude wanfala samting hem i kasem mi no save. Ating hem i dae. O, mi no save nao."

Total hem i sei, "Waef blong yu?"

Man ia hem i sei, "Ya waef blong mi."

Total hem i sei, "Ae, mi lukim waef blong yu, hem i stap long wanfala ples olsem. Mi lukim. Mi stap weitim hem nomoa, mi jes kam ia."

Man ia hem i sei, "Hem i tru? Yu save tekem mi go long ples ia? Yu lukim waef blong mi long hem?"

Total hem i sei, "O, sapos yu wande lukim waef blong yu, yu kam sidaon long baeksaed blong mi nomoa."

Desfala bus man hem i go sidaon long baeksaed blong total an hem i swim go weitim hem. Tufala go go, sek wantaem bat total ia hem i sei, "Yu lukim datfala aelan longwe? Smol aelan ia. Long dea nao waef blong yu hem i stap insaed."

Tufala swim go kolsap long aelan ia, hem i lusim desfala man nomoa long sanbis an hem i talem hem sei, "Dea nao yu go ap an faendem waef blong yu." Desfala man hem go lukaotem waef blong hem nao. Man ia hem i lukluk bat hem i no lukim hem bat waef blong hem i lukim hem finis ia. Mere ia hem i resis kam mitim hasban blong hem.

Waef askem hasban, "Hao nao yu kam long hia?"

"Ae, total nao tekem mi kam."

Waef sei, "Ating semfala total ia hem i tekem mi kam tu ia hem i tekem yu."

Meanwhile the husband had found some friends. They came back to the same place, but the woman was gone. The man was very sad because he didn't know what had happened to his wife. Maybe she had died, or maybe a monster had taken her, he didn't know. So he sat down and cried, too. He missed his wife. Then some of his friends said, "She shouldn't have gone back to your house," and they ran back to his house, but she wasn't there.

The man sat and thought about his wife. After everyone had left, he saw the turtle come back. The turtle came up and asked, "Why are you crying?"

"Oh, man. You know. My wife was here today and something's happened to her. I don't know what. Maybe she's dead. I just don't know."

The turtle said, "Your wife?"

The man said, "Ya, my wife."

The turtle said, "Hey, I saw your wife. I know where she is. I saw her. I was just with her. I just came back."

The man said, "Is that true? Can you take me there? You saw her there?"

The turtle said, "If you want to see your wife, sit on my back."

The man sat on the back of the turtle and they swam off. Suddenly the turtle said to him, "You see that island over there? That small island? That's where your wife is."

The two swam up close to the island, and he let the man off at the beach. He told him, "Now go up and look for your wife." The man looked but he couldn't find her. But his wife saw him first. She ran up to meet him.

The wife asked, "How did you get here?"

"Oh, a turtle brought me."

The wife said, "Maybe it was the same turtle that brought me, too."

Tufala no save wanem fo duim nao. Tufala no save wea fo go bikos long aelan ia no eni pipol stap long hem, nomoa kanu o samting olsem fo tekem tufala go baek long ples, hem i had nao. Oraet tufala stap lelebet taem, long sem dei nomoa long ivning totel ia kam, hem i sei, "Yutufala no wari. Desfala aelan garem staka kaikai long hem. Yutufala save stap hapi long desfala aelan, yu tufala no seksek. Evri samting yutufala laekem, fis, kaikai, yutufala wande wakem haos, evriting stap long desfala aelan. So yutufala mas stap long desfala aelan nao. Sapos yutufala laekem eni help, yutufala save kolem nem blong mi an baebae mi save kam fo helpem yutufala."

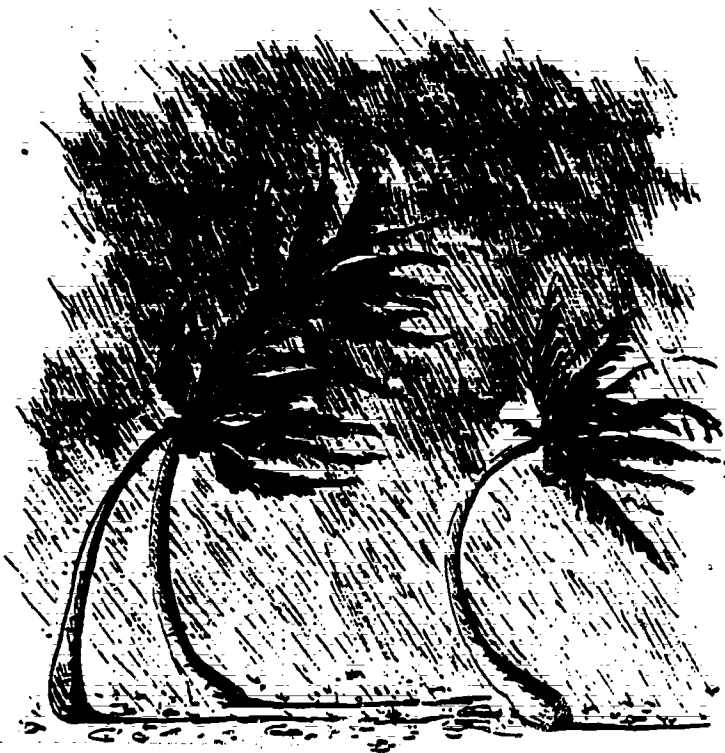
Tufala ia i stap long desfala aelan ia nao. Tufala wakem haos, gaden an evri samting wea tufala laekem. Tufala faendem laet long desfala aelan hem i isi fo tufala nao. From destaem tufala ia i stap hapi long desfala aelan nao.

The two didn't know what to do. They didn't know where to go because there weren't any people on the island, no canoes, or anything to take them back to their home. After they were there a little while, the same day around supper time, the turtle came and said, "Don't worry. This island has a lot of food. You can live here very happily. Don't worry. Everything you could want, fish, food, materials to build a house, everything is here. So you can call my name and I'll come to help you."

So the two stayed on that island. They built a house, a garden, and everything they needed. They found life on the island very easy for them. And they lived on this island happily ever after.

Part Three:

MISCELLANEOUS READINGS IN PIJIN



Note:

The material in this section is taken from a variety of sources. Because there is no standard orthography for Pijin, and because of the lack of a standard reference grammar for the language, you will find a great deal of variation in the way words are spelled and thoughts are expressed. Some of the material here will look much more like English than others. This parallels the situation for spoken Pijin. Read the materials with this in mind, and don't be bothered by the lack of consistency in spelling.

Government Fact Sheet

Fact Sheet No. 8

GOVERNMENT AGENT

1. Q. Hu nao Gavman Eigent ia?
A. Desfala Gavman Eigent ia hem wanfala man hu i stanap fo Sentrol Gavman long wafala destrik or Lokol Kaonsel eria long Solomone Aelan. Hem i du-duim samfala waka fo Rigestra long Hae Kot blong iumi tu, an hemi save waka olsem Magistret, an sapos olketa talem hem fo duim des wan, hemi save jias o luk afta olketa Lokol Kot an Kastomari Lan Apil Kot.
2. Q. Wae nao olketa kolem hem long Eigent ia?
A. Oltketa kolem Eigent bikos hemi waka an stanap fo samfala man, olsem long hia hemi stanap fo Sentral Gavman blong iumi.
3. Q. Hao meni Gavman Eigent nao iumi garem long hia?
A. Fofala Gavman Eigent nao iumi garem.
4. Q. Wea nao olketa waka?
A. Oltketa waka long fofala bigfala taoni blong iumi ia - Honiara, Kirakira, Gizo and Auki, an olketa go go raon fo luk-luk an tok-tok weitem olketa Lokol Kaonsel, olketa Sios, olketa Chif an olketa pipol.
5. Q. Wanem kaen waka nao olketa Gavman Eigent i duim?
A. Waka blong olketa Gavman Eigent i fo save gudfala evri taem hao olketa samting i go-go hed long eria blong olketa, an fo mekem olketa deferen grup long pipol an kaban i save gudfala long olketa seleva. An sapos olketa lukim samfala problem i kamap, olketa i talem long olketa Lokol Kaonsel, Sentral Gavman, olketa Sios o eniwan hu i save help. Oltketa helpem olketa pipol long fofala destrik blong iumi fo sa-save gudfala long wanem Sentrol an Lokol Gavman i du-duim fo olketa.
Oltketa we wea Sentrol and Lokol Gavman i save helpem olketa pipol iu save lukim insaed long Nasinol Diverlopmen Plan ia, an bigfala waka blong olketa tu, hem fo mekem olketa pipol i save prava long diverlopmen.
6. Q. Hao nao olketa Gavman Eigent i save waka weitem samfala Ministri long Gavman?
A. Waka blong olketa Gavman Eigent ia, hem fo kipim an mekem olketa Ministri an Lokol Kaonsel save gudfala long olketa seleva. Oltketa helpem olketa seleva fo save gudfala long olketa problem long melewan olketa seleva. An long desfala we nao olketa save waka gudfala tugata. Long desfala we olketa Ministri an Lokol Gavman babae olketa i save trastim olketa seleva an save waka tugata fo mekem ap (bildim ap) kadere blong iumi fo hemi gudfala, strongfala an bikam stret Nesin.

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Government Fact Sheet

Fact Sheet No: 12

MINISTRI OF FOREN TRED INDUSTRI AN LEBE

1. Q. Wanem nao woka blong Ministri blong Foren Tred Industri an Lebe?
A. Waka blong Ministri hem fo kipim olketa rul o woka blong Gavman long saed long tred, industri, bisnis an koperativ, developmen, maket, metrik, Lebe an hao fo lanem olketa samting wea hem go go hed long Ministri ia. Hem talem tu Minista blong Ministri long olketa samting wea olketa go go hed long Ministri ia.
2. Q. Iu mi long Solomone garem olketa samting iumi nidim finis, fo wanem nao iumi garem desfala Ministri ia?
A. Ia, hem tru, iumi garem plande long olketa samting iumi nidim long kadere blong iumi, winim plande long olketa samfala kadere, bat iumi nidim tu karaseni, tarake, famolo, tulu, radio, olketa buka, pepe, kaleko, olketa ekipmen fo mekem rod an plande moa. Olketa samting ia nao iumi nidim bikos iumi no save mekem olketa long hia, an mas baem long hia, iumi mas baem long nara-fala kadere long olketa big ples. An fo baem olketa samting ia Solomone mas faendam seleni fo peim olketa samting ia, deswan hem minim iumi mas salem olketa samting iumi plantem mekem samfala nara kadere fo iumi save garem seleni. Deswan tu olsem mein woka blong desfala sekson wea olketa garem Foren Tred long Ministri ia.
3. Q. Tuarism hemi wanfala industri, waswe deswan hemi kam andanit long Ministri blong Foren Tred Industri an Lebe tu?
A. Nomoa. Tuarism hemi stap andanit long Ministri blong Sif Minista, bat hemi wanfala samting wea hemi bikfala samting long maen blong Ministri blong Foren Tred Industri an Lebe bikos hem givim foren eksens-olsem bringim seleni inset long kadere, seleni from olketa nara-fala kadere an givim woka fo olketa pipol long olketa Hotele, Travol Egetai an samfala woka blong olketa tuaris. Ministri hem lukaotem olketa tuaristfo no save spoillem wei long stap blong iumi.
4. Q. Hao nao olketa Ministri devaedem waka blong Foren Tred Industri an Lebe?
Hao mas depatmen nao i stap inset long desfala Ministri?
A. Ministri ia hem garem sevenfala-dipatmen o divisin an woka blong olketa nao hem olsem.
 - (1) Dipatmen o Divisin blong olketa Tisa blong Bisinis. Deswan olketa kolek 'BISNIS ADVASORI DIVISIN' waka blong hem fo givim raet we fo ranem an helpem olketa niufala an bikfala bisinis wea olketa me-mekem olketa samting olsem bisket, kaving, fising an samfala samting moa pipol blong Solomone nao i onem. Hem helpem tu long hao fo kipim olketa aksont an hao fo setem olketa praes, an hao fo odam olketa samting fo sitos an hao fo iusim mani, an hemi soom gudfala moa brave we fo kipim rekod long olketa pipol hu i kaon long sitos.
 - (2) Narawan hegi 'KOPERATIV DEVELOPMEN DIVISIN' o Depatmen blong olketa man hu i save tu mas waka blong Ko-op. Desfala divisin ia hemi soom olketa pipol blong Solomone brave we fo statem an ranem olketa bisinis blong olketa gudfala long wei wea Ko-operativ Sosaiti i woka, an long hao fo wokem ko-operative blong olketa i woka gudfala long wei blong koperativ. Waka blong desfala divisin tu fo helpem olketa bisinis fo kamap gudfala an sapos olketa i waka gudfala, olketa i save helpem olketa pipol hu i wadem mekem bisinis blong olketa i strongfala moa an stopem samting wea i kilim bisinis.
 - (3) 'MAKET DIVISIN' hem fo improvim olketa maket inset an aotaset kandre wea hem kam long olketa eria blong iumi, long olketa trading senta. Hem helpem tu fo mekem gudfala moa farawe maket ples taem hem i givim transpot an talem Gavman an praevet

Kabani long gudfala wei for maket.

- (4) 'TRED DEVELOPMEN DIVISIN' hem woka blong hem fo developen woka blong Gavman, go go hed long expot an long oiketa samting wea Solomone Aelan i makem ovasi. Hem woka tugeta wetem oiketa Komersial Sekta o bisinis pipol fo makem ribot fo maket wea hem fitim Solomone. Hem chekem oiketa plan fo investmen long Solomone an talem aot deawen long oiketa narafala Ministri moa.
- (5) 'LEBA DIVISIN' hem talem Gavman an praevet Kabani hu emploem oiketa pipol fo woka long oiketa samting wea hem go go long oiketa aploeyen an leba taravol. Hem talem oiketa bos an pipol hu i woka, wei fo makem asosiesin an trad union an fo makem gudfala oiketa samting wea i go go melewen oiketa bos an oiketa leba. Desfala divisin nemi garam wanfala seksin wea i save-lukaotem oiketa waka wea oiketa i no sef an mekem oiketa i sef an fo faadem wei fo fiksime taravolo melewen oiketa leba an oiketa bos.
- (6) 'METRIK DIVISIN' hem fo talem iumi hau fo usim metrik, deawen hemi i wanfala miu:wei fo mesarem oiketa samting bikos babee no long taem nomoa iumi babee usim metrik long Solomone Aelan. Divisin ia hom bin givim toktok an tisim pipol hao fo iusim an givim Sekretari woka fo komiti blong tisim oiketa pipol long metrik. Hem faenaot oiketa travol wea hem kamap taem iumi babee iusim metrik. Hem chekem tu oiketa hevi an long blong oiketa samting wea oiketa i salem long sitoa.
- (7) 'GENERAL MANAGEMEN DIVISIN' hem kipim evri akaont blong sitoa an samfala samting blong oiketa pipol long ministri ia an hem fo kipim klerikal administrasin sevis ia ia go hed gudfala.

Government Fact Sheet

Fact Sheet No: 14

OLKETA TRUE SAMTING ABOUT

MINISTRI BLONG EDUKESIN AN KALSAROL AFEA

1. Q. Hao nao Ministri blong Edukesin an Kalsarol Afea ia hem i lukaotem olketa samting wea i dill weitem edukesin insaed long Solomone Aelan?

A. Plande samting tumas nao desfala Ministri i save duim bat hem nomos ia samfala long olketa. Ministri hem i lukaotem an mekem olketa samting wea i dill weitem Polisi o rulu blong Edukesin long Solomone Aelan. Ministri hem i lukaotem olketa samting osem:

- inspektim olketa skul.
- givim mani fo olketa Edukesin Bod blong olketa bigfala skul an siosl.
- Palm weisla blong olketa tisa hu i woka long olketa Edukesin Bod.
- Herri lukaotem kakikulam o wanem olketa i save taim insaed long olketa Praesent an Sekondari Skul.
- Eksam o test wea olketa pikinini blong iumi save te-takem ia.
- Hoiem kos fo olketa tisa hu i ti-tisa long skul finis.
- An, postim olketa Edukesin Ofis o big man blong Edukesin go long olketa lokol kaonsel.

HEMI LUK AFTA:

- Oltketa praemari skul long ikuipmen grant - deswen hemi mani fo baem olketa samting wea olketa skul i nidim long hem, osem olketa buka, pen, pensel and plande narafala samting moa. Waka blong Ministri tu fo rigistem o raetem deon olketa skul an olketa pikinini an olketa tisa insaed long buka.

2. Q. Wanem nao olketa eim blong Ministri blong Edukesin an Kalsarol Afea?

A. Eim blong desfala Ministri i fo:

- helpem everiman long Solomone Aelan fo save gud long olketa samting insaed long Aelan blong iumi an save gud tu olketa samting long olketa narafala ples long wol.
- helpem everiman fo openem meen blong olketa mekem olketa i save dill weitem everisamting wea olketa i faendem had long laef blong olketa.
- helpem everiman fo mekem olketa i falom gudfala wei an garem gudfala tingting fo helpim olketa pipol hu i nidim help.
- helpem hem fo save gudfala long kastom blong hemselewa an fo hemi minim save gud olketa kastom blong olketa narafala pipol.
- helpim olketa pipol long kandere blong iumi fo stap gud weitem olketa pipol blong narafala Kandere insaed long Solomone.
- helpem olketa pipol fo mekem olketa wei wea olketa stap destsem i gudfala moa.
- helpem olketa pipol fo lanem olketa gudfala wei fo waka mekem olketa i save helpem developmen insaed long kandere blong iumi.

3. Q. Samfala Edukesin Bod olketa i stap insaed long Ministri. Hao mas Edukesin Bod nao olketa i stap? An wanem nao waka blong olketa?

A. Eitfala Edukesin Bod nao olketa stap long his, an eitfala lokol kaonsel blong iumi nao luk afta olketa ia, osem wanfala kaonsel hemi luk afta wanfala Bod. Waka blong olketa Bod ia hemi fo stap an waka melawan long Ministri an olketa kaonsel, fo helpem tufala ia long waka blong tufala. Hem nao samfala diuti o waka blong olketa:

- Olketa nao i siusim olketa tise an putim olketa long olketa skul wea olketa i go tis.
- Olketa nao fo lukaotem olketa samting wea hemi dili weitem olketa seleni wea Ministri hemi givim long olketa skul blong olketa.
- Olketa nao fo siusim olketa ples wea olketa pipol mas bildim olketa skul long hem.
- Olketa tu i lukaotem olketa bilding blong olketa skul an olketa samting olsem olketa see an tebol insaed.
- An olketa tu i lukaotem wei an hao olketa skul i save grou bigfala moa.

Q. Waswe, olketa Niu Sekondari Skul, olketa i sam kaen nomoa weitem olketa Nasinol Sekondari Skul?

A. Everi pikinini wea olketa i finisim skul blong olketa long standad siks, olketa i mas duim wanfala eksam olketa i kolom "Hicks Test". Desfala eksam olketa i duim long mefwen long ia taem olketa i skul let long standad siks. Desfala eksam ia hem fo faendemaot hu long olketa pikinini nao hemi fit fo go long Nasinol Sekondari Skul an bihaen olketa i save go hed fo olketa skul olsem iunivesiti moa.

Olketa narafala pikinini wea eksam i som mak blong olketa i no fit fo Nasinol Sekondari Skul, olketa i go fo lane moa long olketa Niu Sekondari Skul. Hem nao wanfala samting wea hem i mekam Nasinol Sekondari Skul hem i deferen from Niu Sekondari Skul:

- Long Niu Sekondari Skul, olketa pikinini i save lanem olketa samting wea i dili weitem weka winim olketa samting wea olketa i save lanem long hed blong olketa. Deskaen skul hem fo helpem olketa pikinini ia taem olketa i go back long villa blong olketa. Desfala skul blong olketa ia hem i go hed fo tufala ia nomoa.
- Long olketa Nasinol Sekondari Skul olketa pikinini save lanem olketa samting wea i helpem hed blong olketa fo kila moa. Deskaen hem i save mekam olketa pikinini ia i rare fo holom olketa bik fala weka long Gavman an olketa kabani long Kandere blong iumi. Plande long olketa pikinini ia save finisim skul blong olketa insaed faefala ia nomoa. Samfala long olketa pikinini ia i save go hed fo wanfala ia moa. Deswan, hem i fo helpem olketa fo go long skul long olketa iunivesiti long olketa ovasi ples.

5. Q. Hao nao Ministri i dili weitem Kaisarol Afaar

A. Long Ministri, seksen blong Kaisarol Afaa hem i dili weitem olketa Nasinol Laebrari Seyis, Nasinol Miu-siam an Santa blong Kales; lukaotem olketa Sinema fo som olketa gudfala pikas nomoa; everi samting wea hem i dili weitem olketa sios; hem i lukaotem olketa pipol long ovasi hu olketa i kam lanem everi-samting abaut Solomone Aelan; an weitem olketa pipol blong iumi i go jolenem olketa Arts Festival aot-saet long Kandere blong iumi. Ministri hemi jas lukaotem olketa samting wea hem i dili weitem Kaisa blong iumi nomoa long November 1974 taem olketa i sensim Koratitlusan blong iumi.

6. Q. Olketa sios nao olketa i statem edukesin long olketa oelan blong iumi fastaem, bat long 1975 Gavman hemi tekem ova kolap everi skul from olketa, onle olketa skul blong Seven De Adventis an Kristian Felosip Sios nao hemi no tekem. Wea nao hemi olsem? Waswe, olketa praevet skul ia i save garem help from Gavman tu?

A. Plande risin nao fo desfala tekaova blong edukesin from olketa sios ia, bat wanfala mein risin nomoa hemi fo mekam everi samting long edukesin sistem ia i wan kaen (olsem karikilulam, standad blong edukesin olketa pikinini save kasim, faenans, etc.) an fo givim sem sans long everi pikinini blong iumi fo garem gudfala kaen long edukesin wea kandere blong iumi hemi save garem mani to-pel fo hem an givim long olketa.

Diuring taem olketa mekem ap desfala Niufala Edukesin Polisi (Rulu) blong Kandere blong iumi ia, everi seksin o pipol long kandere blong iumi, hu i dili weitem edukesin nao olketa i taem olketa abaut deswan. Tu fala sios nao i ting fo no tekpat o jolenem polisi: Tufala ia no i SDA an CFC; bata deswan hemi hapen nomoa bihaen olketa lida o bigman blong tufala sios ia i luk gudfala an ting gudfala abaut desfala polisi. Gavman hemi no wade go akanstem ting ting blong tufala, so no mata hemi sore from tufala i left aot long niufala polisi ia, hemi se ies long ting ting blong tufala.

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LUKAOT FO OLKETA SAEKLON O HARIKEN WIN IA*

Iumi insaed taem wea olketa SAEKLON O HARIKEN WIN i save stat long eria blong iumi long Solomone nao ia, from Novemba go kasim June.

Saeklon hem strong win tumas ia, an hem save blou go raon an hemi luk raon olsem wanfala bigfala wuila (olsem long tarake ia) wea hemi go go long saed blong hem, an hemi save kat-kros long wol ia. Samfala i big, an samfala i smolfala nomoa. Bat olketa ia i garem wanfala samting wea hem sem long olketa evriwan. Long melwan long olketa hem kwaet nomoa, bat aotsaed desfala kwaet ples nao win hemi strong tumas. Bat sapos olketa win ia i go farawe from desfala kwaet ples olketa no blou strong noa.

Hemi hat tumas fo stopem olketa saeklon; olketa ia i ka-kasim uimi kolsap evri ia nao. Samfala i kilim plande pipol long iumi finis, an samfala i mekem plande sip i singdaon, an spoelem olketa haos blong pipol an spoelem lan an olketa samting wea pipol i plantem insaed tu. An olketa save mekem bigfala ren an wata ron.

HAO FO SAVE TAEM SAEKLON I KAM

LISIN LONG REDIO BLONG IU; Taem olketa man hu i luk luk long weta (weather) long Honiara i herem from Australia o Fiji olsem wanfala saeklon hemi insaed eria blong iumi, bae bae S.I.B.S. hemi talemaot long ea stretwe nao fo evriwan fo save. S.I.B.S. hemi garem wanfala spesol saon fo deswan, an taem iu herem iu save bae bae hem tok about saeklon. Lisin gudfala, mek sua nius iu herem abaot saeklon ia i tru wan. Den, talem olketa pipol hu i no garem eni redio long hom. Iu mas tiunim redio blong iu olowe go long S.I.B.S.

Long Honiara bae bae wanfala spesol telefon namba nao hemi stap, wea iu save garem olketa nius abaot weta blong iumi long hem. Namba ia hemi 510. Onle desfala namba nao hemi save givim nius abaot weta long iu.

Iu no ringim SIBS

Iu no ringim Marin

Iu no ringim Ofis blong weta (Meteorological Office)

*Published by the Solomon Islands Public Relation Office in conjunction with the Marine Division of the Ministry.

Sapos pipol gohet nomoa fo ringim olketa namba antap ia bae bae olketa i blokem olketa telefon laen moa ia, so olketa man insaed long olketa ofis ia, hu olketa ta-tarae hat fo helpem iumi ia, bae bae olketa i no save tok long olketa seleva about wanem olketa shud talem iumi fo duim kwik taem.

YOU MAS RERE NAO:

OLKETA TRI: Iu mas katem brans blong olketa tri wea hemi brek an hange daon, o olketa tri wea hem roten finis ia - long deswe nao bae bae win i no bloum daon an kilim pipol. Olketa lif blong olketa kokonate an banana tu, iu mas katem sotfala.

OLKETA HAOS: Mek sua iu mekem haos blong iu i stanap strong long graon, an iu mas fiksim o ripearim olketa pat long haos wea hemi no gud. Sapos haos blong iu olketa mekem long lif, iu mas taemap samfala strong ropu o waea ovam ruf blong hem, den fasim strong weitem olketa bigfala loko (logs) an stone long daon.

PLES FO HAED: Destaem iu mas stat luk luk fo wanfala gudfala ples fo haed long hem nao, wea iu an famili blong iu an olketa animol save haed long hem sapos haos blong iu hem foldaon.

Kev hemi gud ples fo haed, o olketa strongfala siment haos. Rememba, taem saeklon hemi kam bigfala ren nao save kam an wata tu i save ran, astawe iu mas siusim wanfala ples wea hemi sef from wata.

Sapos iu stap kolsap long solwata, iu mas go long ples wea hemi haeap from olketa taed o wev i save kam bigfala taem olsem. Iu mas faendem wanfala ples wea hemi sef o wanfala strongfala bokes o strongfala kabod fo kipim e writing iu nidim insaed from win an ren.

OLKETA SAMTING IU NIDIM:

Hem ia nao samfala samting iu nidim:

Redio blong iu weitem samfala ekstra batari.

Toslaet blong iu weitem samfala ekstra batari.

Wanfala lam weitem wanfala tin o plastik botol wea hemi garew oel insaed fo laeti ia.

Samfala masis fo faea - putim olketa insaed wanfala tin fo mekem olketa no wet.

Samfala kaikai - putim olketa insaed wanfala baek wea wata no save go insaed (water proof) - olsem olketa plastic ia, den taemap strongfala.

WATA FO DRINGIM:

Hemi gud fo putim wata rere insaed long wanfala bottle wea hemi no save brek (olsem plastik). Mek sua desfala wata hemi fres o gudfala wata fo dringim, iu mas sansim insaed long everi wuki. Iu mas garem wanfala smolfala naef (tin opener) fo o-openem mit ia. Iu mas garem wanfala long seri (bush knife).

Hemi Gud Tumas Fo Iu Karim Meresin (Asprins) Bandis (Bandage)
An Klin Kaleko Weitem Iu.

RAONEM PLES

Iu save nomoa taem win hemi strong, hemi save liftim samfala samting ap an bloum olketa go strong tumas. Olketa olsem is i nogud tumas bikos olketa save spoelem olketa haos an save kilim pipol. Olketa olofala pisis long aean an kopa wea olketa me-mekem haos long hem ia i nogud (dangerous) tumas, olketa save kasim man an hemi save dae from.

TAEM SAEKLON HEMI KAM

Iu mas mek sua evriwan i save abaot ka-kam blong hem.

Iu mas karem olketa kinua blong iu go farawe from ples wea sol-wata i save kasim an iu mas taemap strong.

Mek sua olketa samting iu nidim hemi rere-olsem kaikai, wata, red-io laet, olketa bandis an meresin an blanket. Mek sua olketa animol blong iu i stap long ples wea hemi sef, o mek sua iu no taemap olketa, mekem olketa fri an save faendem sef ples fo olketa seleva. Mek sua hemi klia insaed long haos, an iu mas klosim olketa doa gudfala. Iu mas mek sua aotsaed long haos hemi klia from rabis tu.

TAEM SAEKLON HEMI GO-GOHET FO KASIM PLES:

EVRIWAN MAS STAP TUGETA LONG WANFALA PLES WEA HEMI SEF.

SAPOS EVRIWAN I STAP INSAED LONG WANFALA HAOS, OPENEM WANFALA WINDO LONG SAED WEA WIN I NO KAKAM LONG HEM IA.

IU MAS STAP LONG PLES WEA HEM STRONG LONG HAOS IA, OLSEM WANFALA SMOLFALA RUM, O WANFALA PASIS, O RUM FO PU-PUTIM OLKETA KAIKAI LONG HEM IA, O RUM FO SUIM IA - HEM NAO GUD FO HAED LONG HEM. HEMI GUDFALA SAPOS HEMI NO GAREM WINDO LONG HEM.

TAEM SAEKLON I FINIS:

FASTAEM IU MAS MEK SUA HEM BARAVA FINIS.

Iu save melwan long olketa saeklon ia hemi kwaetfala ia, so sapos hemi pasim iu bae bae hemi olsem hemi finis nao bikos hemi kwaet - onle smolfala win nomoa save kam an san tu i save saen, bat klaot nao hemi plande long skae iet. Den bae bae nara pat long saeklon ia i kam moa, an hem save blou strongfala olsem faswen (first one) ia nomoa, bat -

Destaem, win ia bae bae hemi kam long saed wea hemi no kam long hem bifo (opposite way): Sapos hemi olsem iu mas satem olketa windo wea iu openem bifo ia an openem olketa windo long saed wea win i no kam long hem ia.

AFTER HEMI FINIS:

Helpen olketa pippl hu i gare kil, an sapos olketa i nidim help tek-em olketa go long klinik sapos wanfala hemi stap kolsap. Mek sua olketa kaikai an wata blong iu hemi stap sef nomoa. Sendem nius go long eni ples kolsap long iu wea hemi gare redio, fo olketa tal-em long Destrik Hedkwata wanem happen long eria blong iu.

Den iu mas stat fo kliarem ples blong iu, sevem eni kaikai iu faendem an olketa animal tu - mekem wanfala gudfala ples fo slip long hem an mekem wanfala faea fo draemap evri samting long hem.

SAMTING ABAOTI DIS FALA NIU "PALM ISLAND" RICE*

WAE NAO HEM GUD WINIMLAS TAEM?

Dis fala niu PALM ISLAND rice save stap softi ana kaikai gud tumas afta lu kukim finis. Sapos lu kukim raet we, baebae hem kanot kaikai hat o darae tumas.

Hem waiti winim las taem, hem save kuk isi tumas an hem garem niu fala gud teis wea baebae famili blong iu laekem tumas.

PALM ISLAND rice hem save mekem famili healti tumas bikosi vitamin i stap insaet long dis fala rice. Vitamin save mekem iu fil gud tumas.

PALM ISLAND rice gud winim rice blong ovasi.

WAT NAO VITAMIN INSAET RICE IA?

Taem ologeta wakem rice long factori, samfala gud samting insaet rice ia hem lus kam nao. Gud fala samting ia, bodi blong iu hem nidim to grou gud. So PALM ISLAND rice factori mixim baek vitamin hem lus.

So iu mas rememba, rice hem kam long ovasi ologeta no mikisim baek vitamin taem hem lus kam long factori.

PALM ISLAND rice hem garem vitamin insaet. Dis fala rice hem fitim famili bikosi hem healti kaikai.

PALM ISLAND rice hem no kostim iu staka mani. Iu save sevem mani fo baem samfala nara gud kaikai fo famili blong iu.

*Taken from an advertisement by Brewer Solomons Agriculture Ltd.

HAO NAO FO KUKUM?

Tekem tufala kap fulap long PALM ISLAND rice an fofala kap fulap long fres wata. Tekem pot o sospen wetem kava blong hem.

Wasim rice bifo, iu kukim. Wata save tekaotem 'Starch' wea hem save mekem rice kaikai no gud afta iu kukim finis. Bata no wasim staka taem. No gud rice lusim vitamin and kaikai drae tumasi.

Putim rice insaet pot an adem go wata. PALM ISLAND rice save kuk gud wetem staka wata winim ovasi rice.

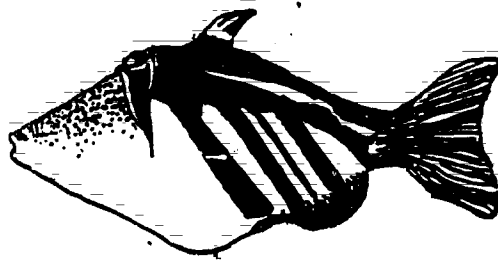
Sapos iu tekem wanfala kap long PALM ISLAND rice, iu mas adem go tufala kap long wata.

Samfala woman ologeta putim lelebeti salt mekem hem teis naes.

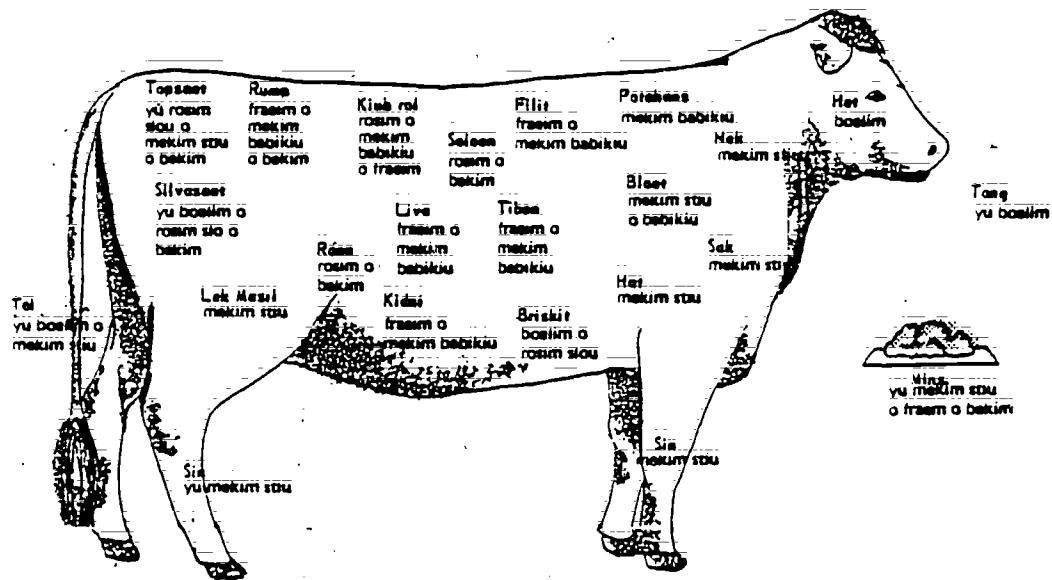
Kukim gogo hem boel. Kavarem pot gud. Den kukim silou gogo rice hem usim up wata. Rememba iu mas kukim allou mekem rice ia hem no bone. Baebae hem kaikai soft an teis naes tumasi.

Part Four

POSTERS IN PIJIN



Hao fo usim miti bulong bulumakau

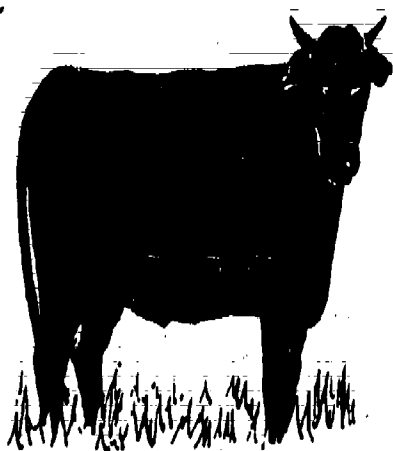


Hao fo kukim

YU ROSIM	O YU FRAEIM	O YU MEKIM BABIKU	O YU MEKIM STU	O YU BOELIM	O YU BEKIM (PASELIM)
Yu kukim faa o stou inset pan ong oven.	Yu kukim witim hot fat inset long pan fo sot taem nomos.	Yu kukim antop hot sakal fo sot taem nomos.	Yu fraem miti fastaem den yu kukim slou tumas long watta witim kumara, anien, tomato samting oisem, fo fo faia soa nomos.	Yu kukim slou 'elebet long watta.	Yu paselim miti witim lif an putim inset ston-oven go go hem i kasem taem hem i salti

1

TAEM BULUMAKAU LAIF 1000 LBS



2

FOS KATEKATE BAEMBAE LUSIM 435 LBS



HET BULONG HEM



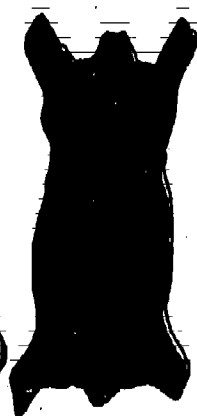
BLAT BULONG
HEM INSAET
BAKET



LEK BULONG HEM



BELE BULONG
HEM



SKIN BULONG
HEM

3

KATEKATE MORE BAEMBAE SEVEN 15 LBS



HAT
BULONG
HEM



KIDNEY
BULONG HEM



LIVA
BULONG HEM



TANGA
BULONG HEM



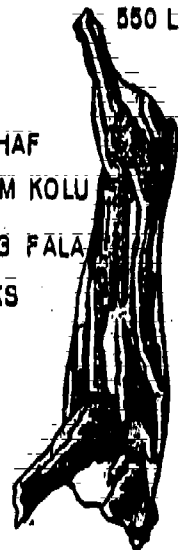
TELE BULONG HEM

4

AN MAKEM TUFALA HAF BODI WEIM 550 LBS

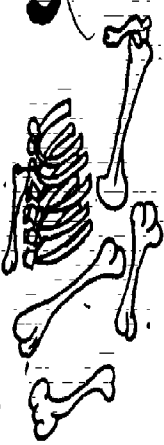


TUFALA HAF
BODI TAEM KOLU
LONG BIG FALA
AES BOKS



5

SAPOS KATEM TUFALA
HAF BODI IA BAEMBAE
LUSIM 165 LBS



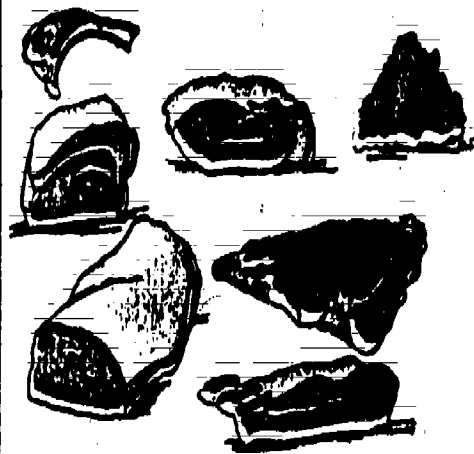
BONE



GRIS

6

MITI FO SALEM NAO OLOKETA
IA 385 LBS NOMORE





Mania hemi karange
bikos hemi berem
mani bilong him.
Dis kaini we hemi
no sef bikos
oloketa roba save
faindim ana tekem.



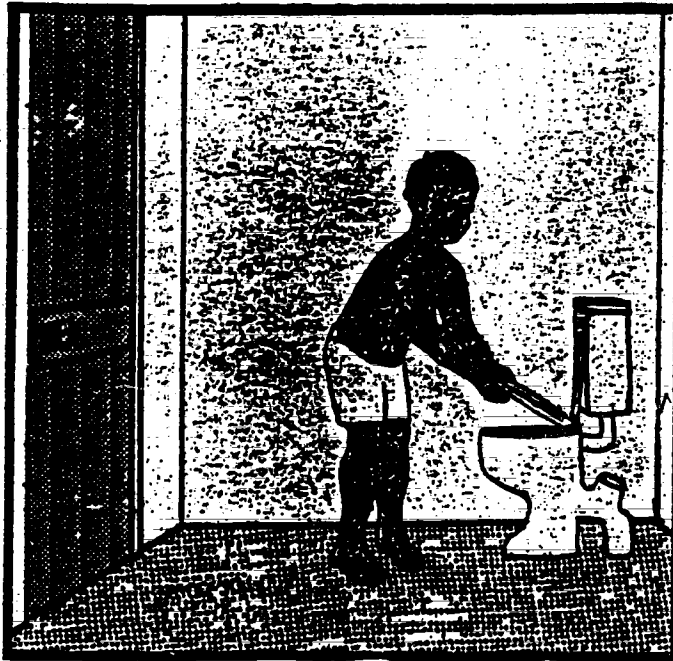
Disfala waes man ia
hemi putim mani
bilong hem long
ANZ Seveings
Akaunt. Hemi sef.



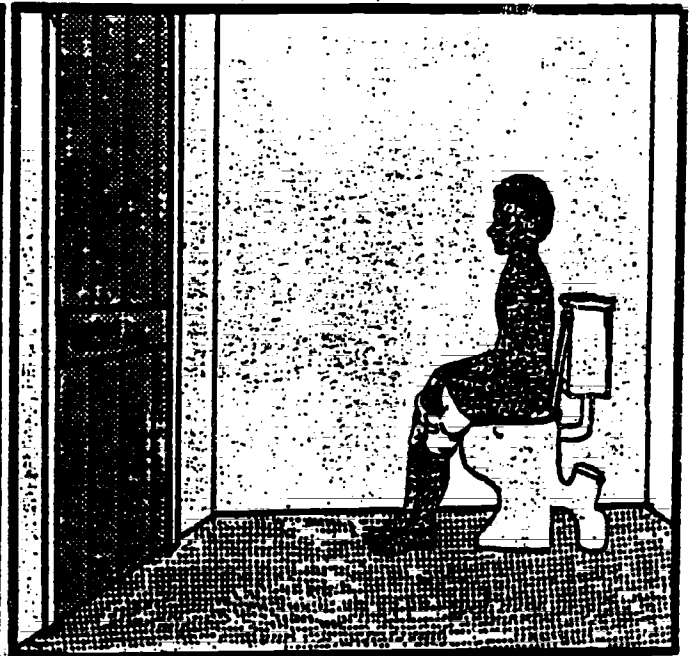
Mani bilong hem,
hemi gorou insaeti
long ANZ Bank.
Bank hem paem
samfala mani moa
oloketa kolem
"Interest" long
oloketa pipol hu
sevem mani bilong
oloketa long Bank.

ANZ BANK

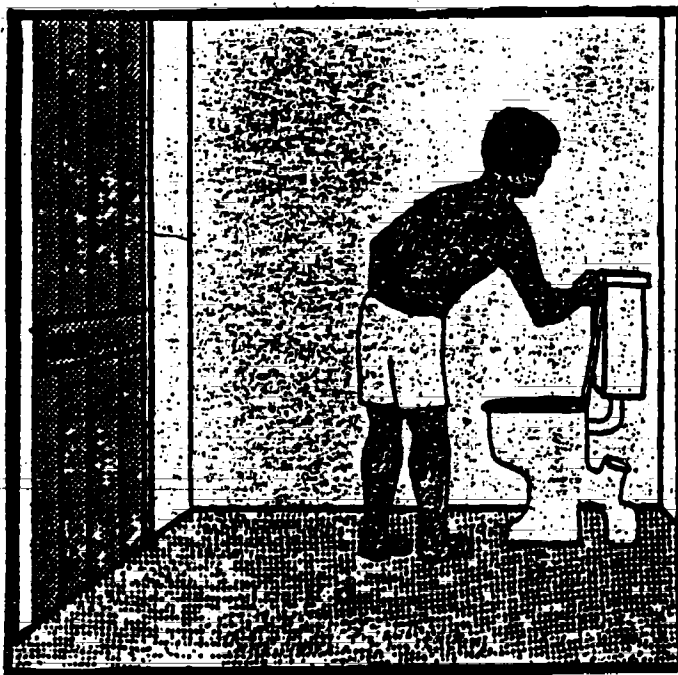
Hao Yu Usim Kloset



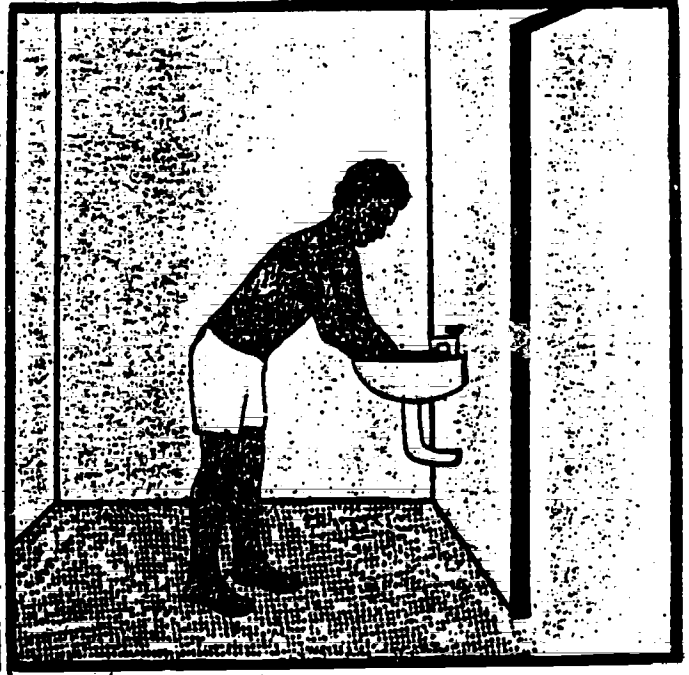
Putim daon sit
blong kloset



Sidaon long maos
blong kloset



Taem yu finis
flusim kloset



Wasem han
blong yu

Part Five

PICTURE DICTIONARY AND LEARNING GUIDE



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INTRODUCTION

To the Picture Dictionary and Learning Guide

This section of The Special Skills Handbook is written to aid you in learning a local language. Your success in any field -- the arts, the sciences, business, education -- depends to a large degree on your ability to communicate, whether you're at home or in a foreign country. You will find that some things are best communicated through the local language. But learning a language involves more than learning a list of vocabulary words, more than learning how to string these words together into sentences and how to substitute individual words within these strings. It involves learning about the culture behind that language, learning the non-verbal messages people convey, together with the verbal ones. It involves learning to see another's thought processes.

For that reason, if you use this book alone to learn the local language, your chances of failure are almost 100%. This book can help you learn vocabulary. You can use it like a dictionary to look up words you aren't certain of, once you have recorded them. It can help you learn a few basic sentence patterns. You can use it like a pedagogical grammar to look up and practice basic sentence patterns, after you have recorded them. The human contacts you make while recording the vocabulary and sentence patterns in this book may even inspire you, if you aren't already, to go ahead, to learn to see a little more clearly the other's thought processes.

There are many ways that this section could be used, so feel free to use it in the way that you find most helpful. If you haven't any idea how to use it, here are a few suggestions.

First, read through the essay by P. C. Lincoln on the linguistic situation in the Solomon Islands.

Look at the map and see where you are, and what the people are speaking around you. See if you can find a book or two on the language. A dictionary? Any articles or word lists? Read whatever you can on the language and find whatever is written in the language. Ask people about the language. What do they call it and what do they call things in it? Ask people how they say what people are doing in the language. Let people know that you want to learn it.

As you are doing all of that, try to imitate the pronunciation of the people you are learning from as best you can. Convince them that you want to be corrected. Then work on those corrections. If there is an orthography for the language you are learning, learn it. If there isn't, develop your own personal system for writing the language and be consistent in using it. In doing this, if you want to get fancy, you can read Kenneth Pike's Phonemics (Ann Arbor: University of Michigan Press, 1947). For a less technical description of a method for learning the sounds of a language and how to write them, you can read Chapter Four of E. Thomas and Elizabeth S. Brewster's Language Acquisition Made Practical (Colorado Springs: Lingua House, 1976). You can try to work out a system on your own, if you like, but you will probably find that whatever you do, your chances of success will be enhanced if you approach the task in a systematic and organized way. In any case, this book will not tell you how to write the language. That is something you will have to come to grips with yourself.

"Then what do I do with this book?" you are probably asking yourself. Flip through it. There are pictures. With each picture or set of pictures, there are lists of words, phrases, and sentences in English followed by blank spaces. These lists are coded to correspond to objects and actions in the pictures. Find out from your informant, or tutor, what these objects and actions are called in the local language. Then try to make sentences using these words. You will probably have to use Pijin or even English to elicit this information from your tutor. Then try to manipulate these sentences by changing words in them. Try to be creative with the language. Listen to it. And be corrected.

Look at the LAMP book again for texts and dialogues to develop, practice, expand and discuss. Or look at other books, such as Alan Healey's Language Learner's Field Guide (Ukarumpa, P.N.G.: Summer Institute of Linguistics, 1975); Sarah C. Gudchinsky's How to Learn an Unwritten Language (New York: Holt, Rinehart and Winston, 1967.) or Gary Engelberg's An Expanded Collection of Language Informant Techniques (n.p.: Peace Corps, 1976). Work out a schedule for learning the language every day. Set short-term goals for yourself, i.e., "By the end of the week, I will learn how to greet people in the local language," or "By the end of the week, I will know how to say where something is," or "By next Monday, I will know how to say that something is bigger than something else." Assign tasks for yourself every day that will lead you toward that short-term goal, i.e., "I will write down all of the greetings I hear today," or "I will greet at least five people today in the local language," or "At supper tonight, I will make at least one sentence in the local language saying where something is." Follow through on the tasks you've set for yourself. And when you've finished each task, spend a few seconds reflecting on it. Have fun with the language! You will learn to communicate.

SOLOMON ISLANDS LANGUAGES

P. C. Lincoln
April 1979

I. The Inventory

More than 90 languages are native to the Solomon Islands. Each of the bigger islands (or island clusters) and even some of the smallest islands have several closely related languages. Not much is known about the relationships between language groups on different islands. We use two very broad categories to classify the languages: Austronesian and Papuan (or non-Austronesian). The Austronesian language family includes about 1,000 languages spoken mostly in the area from Malaysia through Polynesia. (The family has been known by the more descriptive name of Malayo-Polynesian.) Most of the Solomon Islands languages belong to the Austronesian family.

The four non-Austronesian languages of the Solomons are Mbilua (of Vella Lavella), Mbaniaata (of Rendova), Lavukaleve (of Russell), and Savosavo (of Savo). A number of points of similarity have been found among these four languages. There are even some similarities between these four and some languages in the neighboring areas: the four non-Austronesian languages of the Solomons have been included in the tentative East Papuan Phylum including also Yele (of Rossel Island in southeast Papua New Guinea), eight languages of the mountains of Bougainville Island, and a few of the languages of New Britain and New Ireland (Wurm 1975).

The other 90 or so languages native to the Solomon Islands are Austronesian. (The languages of Reef-Santa Cruz may have been influenced by East Papuan languages (see Wurm 1979), but this issue is not yet resolved (see Lincoln 1979)). These 90 languages belong to about 10 different groups, nine of which are geographically quite cohesive. From northwest to southeast they are:

- 1) Shortlands or East Bougainville Group. 3 languages.
Mono-Alu of Shortlands
Torau of Rorovana area on Bougainville
Uruava of Arawa area on Bougainville, nearly extinct
- 2) Choiseul Group. 8 languages.
Most are quite like the best known Mbambatana.
- 3) New Georgia Group. 11 languages.
Most are quite like the best known Roviana.

-
- 4) Santa Isabel. 11 languages.
Mbughotu is the best known, but perhaps not typical in that it resembles the languages of the next group.
 - 5) Florida and Guadalcanal Group. 20 languages.
Nggela is the best known. The linguistically most diverse island, Guadalcanal, remains one of the least studied.
 - 6) Malaita and San Cristobal. 21 languages.
There are a number of published accounts of these languages, and more reports are in progress.
 - 7) Santa Cruz and Reefs. 3 languages.
There are several dialects spoken on Santa Cruz; probably only the speech of Nanggu village is different enough to be called a separate language from the rest including Graciosa Bay. Santa Cruz languages are strikingly different from the rest of the Solomons. They require 16 distinct vowel symbols, about twice as many as most other Solomons languages. Only the Aiwo (or Gnivo) language of the Reefs is similar.
 - 8) Utupua. 3 languages.
The three languages of the island are quite different from each other. Most Utupians can speak the language of Asumbua, which is probably the hardest for outsiders to learn because of the voiceless nasals (try to say /h/ and /m/ at the same time).
 - 9) Vanikoro. 3 languages.
Since the 1930's, most Vanikoro people use the language of Puma (Teanu language). But the languages of Vano (or Vana) and Tetau (or Tanimu) are remembered by a few.
 - 10) Polynesian. 7 or 8 languages.
The islands on the outer edges of the Solomons--Ontong Java, Sikaiana, Reefs, Duff, Anuta, Tikopia, Rennell, and Belona--are home to several closely related languages that are quite similar to other outlying Polynesians (Nukumanu, Takuu, and Nukuria in Papua New Guinea, Kapingamarangi and Nukuoro in Micronesia; Emae, Fila-Mele, and Futuna-Aniwa in New Hebrides, and West Uvea near New Caledonia). All of these outlying Polynesian languages resemble the languages of Tuvalu and Samoa and to a lesser extent Tonga.

II. Discussion

What can the distribution of languages tell us about the people who speak them? By itself, not very much. First we have to remember that all languages are so easy to learn that children can and do learn them; all that is required is a few years of constant exposure to the language. So, if we find a person who speaks only English we do not need to conclude that he or even his ancestors came from England. There are many English speaking Americans who have no European ancestors at all. All we know for sure is that some of them or their ancestors talked a lot with people who trace their ancestry to England.

By the same reasoning, the claim that most Solomons languages are related to Malay, Tagalog and a number of other languages far to the west does not mean that the Solomon Islanders originally came from those areas. Somebody moved around to the areas where Austronesian languages are now spoken, but much more research in linguistics and other fields is needed before we can say much more than that. When a Roviana says his people have always been in the Munda area, he is telling the truth. There may have been a time thousands of years ago when the New Georgia area was uninhabited; whatever happened to change that, the present situation is that Rovianas have always been there. If they were somewhere else they would not be Rovianas.

Most of the Polynesian groups tell a somewhat different story. They have legends that relate the arrival of clan founders from islands in the Tuvala-Samoa-Tonga area. These legends help to explain the similarities of language, culture, and archeological evidence between Nuclear Polynesians in the east and Outlier Polynesians in the west.

III. Intruding Languages

The first Europeans to arrive in the Solomons came with Mendaña about 400 years ago. His attempt to land Spanish speaking settlers on his second voyage failed, in part, because he could not find the islands again. Real European presence in the Solomons was not felt much until about 100 years ago. Then it was mostly English that Solomon Islanders heard from white people. During the next 50 years, many Solomon Islanders were taken to work on white colonial plantations mostly in Queensland and Fiji. There they worked side by side with people from other Melanesian islands. During the process a form of Pidgin English became quite widely known in Melanesia. No one knows quite how, but in less than 100 years the Solomons Pijin has come to be quite distinct from its close relatives, Tok Pisin of Papua New Guinea and Bislama of the New Hebrides. Perhaps the distinctive Solomons Pijin came about because of the purely British administration or perhaps through the success of missionary schools leading to widespread literacy and exposure to English. Whatever the reason for its distinctive character,

Solomons Pijin is now a legitimate rival for English as a modern national language. Two other introduced languages are more or less restricted to two immigrant groups: Cantonese with a smattering of other dialects spoken by the Chinese, and Kiribati spoken by a number of Micronesian people resettled from the Gilbert Islands during the British administration.

IV. More about Austronesian languages

All of the Solomon Islands Austronesian languages belong to the Oceanic Subgroup that includes 500 or so Melanesian, Micronesian, and Polynesian languages. You might well ask, how do we know that? Well, for fifty years or more scholars have been comparing similar sounding words from these languages and abstracting from these comparisons the likely form of the words as spoken a few thousand years ago. Most Solomon Islands languages have a number of common words that are recognizably close to the abstract forms. There are a few general tendencies that will help make these abstractions, technically known as a Proto-Oceanic Reconstructions, easier to interpret.

In the western Solomons and North Solomons Province of Papua New Guinea, words with final consonants tend to be lengthened by repeating the previous vowel. To the east these words are usually shortened. For example,

*ikan 'fish' is	ikana in west and ika in east.
*tasik 'sea, saltwater' is	tasiki in west and tasi in east.

Of course there may be other changes like softening *k to gh (ighana 'fish' or tasighi 'sea' and occasionally the order of syllables is changed as in Banoni of southwest Bougainville, taghisi 'sea'.)

*R represents quite an abstract sound that may show up sometimes as l, sometimes as r, sometimes as n or nothing at all. Thus, *mpoRok 'pig' may become borogho (as in Banoni) or bonogho (as in Piva near Banoni) or bolo or boo.

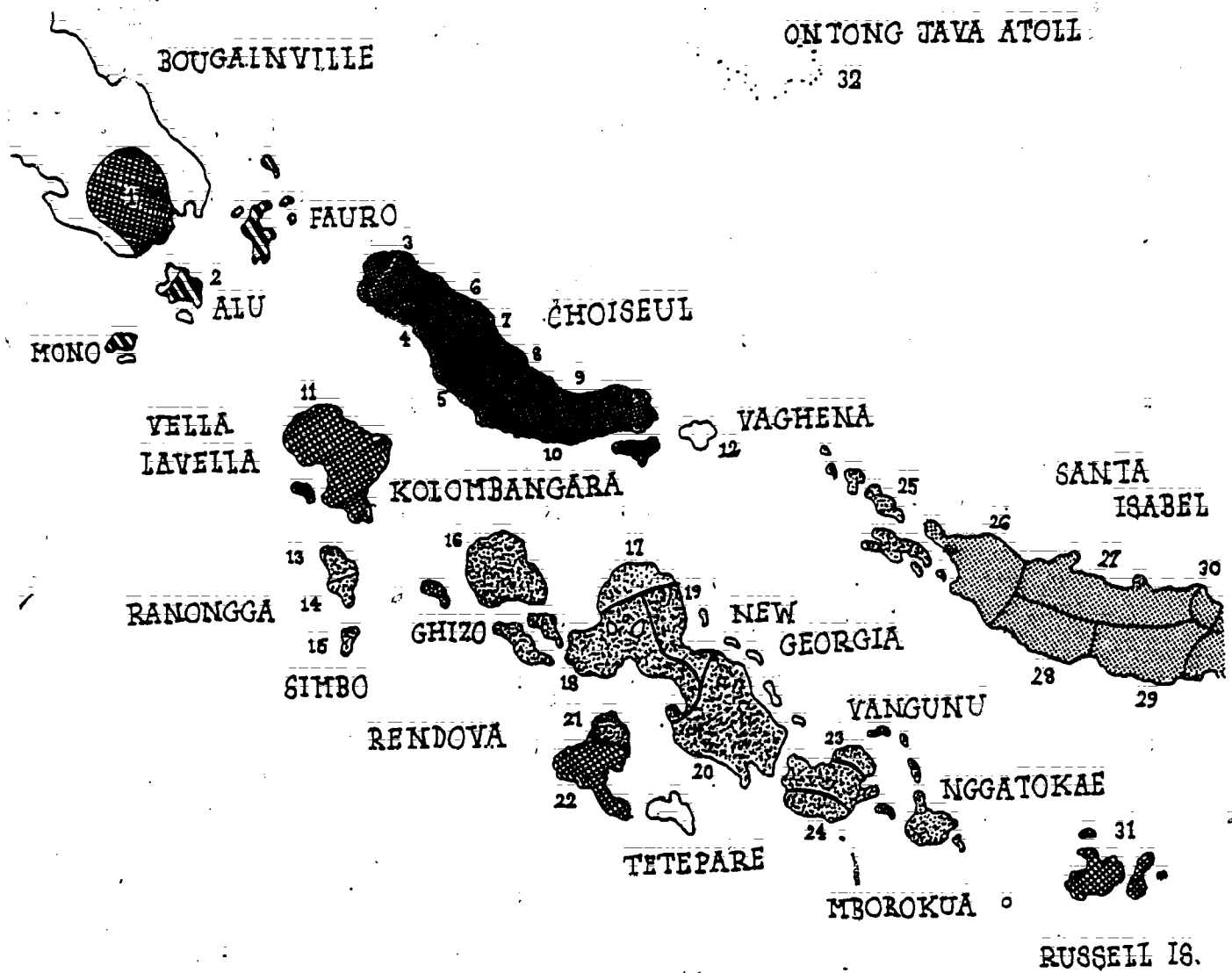
The trick in doing this sort of abstracting is to look for repeating patterns in similar words of two or more languages. The following list should include some words recognizable to any Solomon Islander.

*tama-ngu 'my father'	*tama-mu 'thy father'	*tama-na 'his father'		
*tina-ngu 'my mother'	*tina-mu 'thy mother'	*tina-na 'his mother'		
*tasi-na 'his brother'				
*sa '1'	*rua '2'	*tolu '3'	*pati '4'	*lima '5'
*lima-ngu 'my hand(s)'	*gate-ngu 'my liver'	*mata-mu 'thy eye(s)'		

*kaRati 'bite it' *mponi 'night' *RapiRapi 'afternoon'
 *kuRita 'octopus' *poŋu 'turtle' *wanka 'canoe' *poze 'paddle'
 *sagat 'bad' *lako 'go' *lako-mai 'come' [This *mai or
 *ma is attached to lots of verbs indicating 'bringing', etc.]
 *au na lako 'I will go' *au ma lako 'I might go'
 *au taqe lako 'I did not go'
 *tanis 'cry' *tanisana 'crying'
 *taqe 'excrement' *bekas 'defecate' *mimiR 'urinate'
 *uza 'rain' *tamata 'man' *masa 'dry'
 *na-ngu niuR 'my coconut' ka-ngu niuR 'my coconut to drink'
 *ka-ngu topu 'my sugarcane'

V. Finding Out More

The map produced by the Ministry of Agriculture and Lands is quite an accurate listing of Solomon Islands languages, mostly due to the efforts of B. D. Hackman. My paper, "Reef-Santa Cruz as Austronesian" will soon be appearing with Prof. Wurm's published by Pacific Linguistics, but both of these papers are quite technical and restricted to Reef-Santa Cruz languages. E. Todd's paper on the non-Austronesian languages of the Solomons, "The Solomon Language Family" (Pacific Linguistics C38, pp. 805-846) is slightly less technical but is restricted to just a few languages. Other articles and books on Solomon Islands languages are so scattered that I can only suggest that you check the local library or book dealer.



MICRONESIAN



CHOISEULESE



POLYNESIAN



NEW GEORGIAN



CENTRAL SOLOMONESE



PAPUAN OR NON-AUSTRONESIAN



EASTERN SOLOMONESE

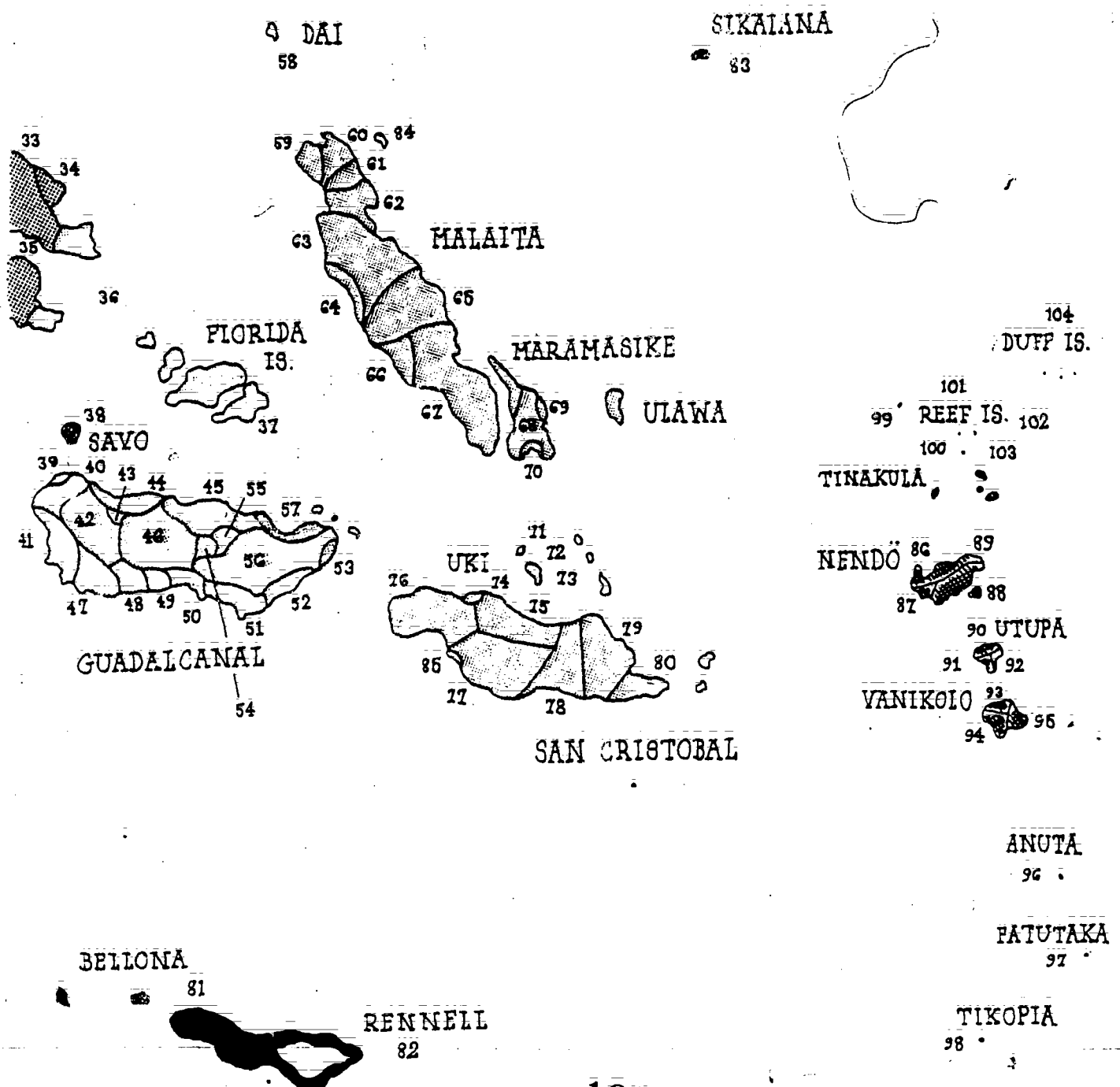


SHORTLANDS



ISABELESE

SOLOMON ISLANDS



KEY

to the Linguistic Map of the Solomon Islands ¹

1. Rugara	27. Kokota	53. Marau	79. Kahua
2. Alu	28. Korighole	54. Ghua	80. Tawarafa
3. Tavula	29. Jajao	55. Paripao	81. Bellonese
4. Varese	30. Blablanga	56. Mbirao	82. Rennellese
5. Mbambatana	31. Luvukáleve	57. Longgu	83. Sikaina
6. Ririo	32. Luangiua	58. Dai	84. Lau
7. Katazi	33. Maringe	59. To'Ambaita	85. Faghani
8. Sengga	34. Gao	60. Mbaélelea	86. Tō Motu
9. Kirunggela	35. Hograno	61. Mbaengguu	87. Nanggu (SW)
10. Avasō	36. Mbughotu	62. Fataleka	88. Nanggu (SE)
11. Mbilua	37. Nggela	63. Kwara'ae	89. Nanggu (N)
12. Micronesian	38. Savosavo	64. Langalanga	90. Nembao
13. Ghanongga	39. Nggae	65. Koio (Kwaio)	91. Asumbua
14. Lungga	40. Ndi	66. Dorio	92. Tanimbili
15. Simbo	41. Vaturanga	67. Are'Are	93. Vano
16. Ndughore	42. Nggeri	68. Sa'a	94. Tanima
17. Kusaghe	43. Nginia	69. Lau	95. Puma
18. Roviana	44. Tandani	70. Oroha	96. Anuta
19. Hoava	45. Lengo	71. Uki	97. Fatutaka
20. Marovo	46. Malango	72. Ni	98. Tikopia
21. Ughele	47. Ghari	73. Masi	99. Nupani
22. Mbaniata	48. Poleo	74. Faghani	100. Matema
23. Mbareke	49. Koo	75. Bauro	101. Nukapu
24. Vangunu	50. Malagheti	76. Arosi	102. Pi-eni
25. Kia	51. Toto	77. Haununu	103. Gnivo
26. Zabana	52. Moli	78. Mamaregho	104. Taumako
		Ravo	

¹ Adapted from Languages of the Solomon Islands, drawn and printed by the Lands division of the Ministry of Agriculture and Lands, Honiara, 1975.

LIST OF SOLOMON ISLANDS VERNACULARS

Ordered According to Number of Speakers¹

Numbers generally assess to nearest 100, from 1970 census. Indication given of published literature.

Categories: MN = Melanesian
 PN = Polynesian
 NAN = Non-Austronesian

Kwara'ae (MN) North Central Malaita.

12,400--serves about 15,000 if Fataleka is to be included.
The spelling of 'classical' Kwara'ae is being seriously challenged.
New Testament, B & FBS 1961; SSEM Hymn & Question Books;
Catechism.

Roviana (MN) New Georgia.

4,100 in Roviana area, but serves for over 11,500 (including
Kusaghe, Ughele, Nduke, Ranongga, and Simbo).
A lingua franca in the Western Solomons.
Dictionary available, orthography well-established: Waterhouse,
revised by Jones, 1949. New Testament.

'Are'are (MN) South Malaita & Eastern Guadalcanal.

8,800 including Oroha and Marau.
Orthography available.
Parts of Old and New Testaments, Trinitarian Bible Society.
RCM Prayer Book.

Kwaio (Koio) (MN) Central Malaita.

8,000 if including Dorio.
Orthography established--studies by Keesing, who is preparing
grammar and vocabulary.

Maringe-Hograno (MN) Santa Isabel.

Maringe: 2,300
Hograno: 1,800
Kma'gha: 290
Serves a total of 6,200, including Blablanga, Jajao, Gao, and
Kokota.
Orthography complex, requires clarification.

¹Compiled by Brian Hackman, n.p., 1971.

NGGELA (MN):

5,300; caters to over 6,000 if Savo included.
Dictionary by Fox; Grammar by Ivens, 1937.
MM Communion Manual, Genesis, Catechism, and Liturgy.

Ghari (MN) Southwest Guadalcanal.

1,500 in Ghari area; may serve for over 6,000 to include Ndi, Poleo, Nggae, and Nggaria.
Orthography available; manuscript vocabularies, Mass and Hymn Book by RCM.

Lau (MN) Northeast Malaita.

5,500 including Kwai and Aba.
Orthography available. MS dictionary by Fox. New Testament, B & FBS, 1929.
Catechism. Study by Ivens, 1930.

Marovo (MN) Eastern New Georgia.

2,400 in Marovo area; 480 in Nggatokae.
Serves for over 5,000, to include Hoava, Vangunu, and Mbareke.
Orthography conflicts with that for Roviana. Bible out of print.

To'ambaita (Maluu) (MN) Northwest Malaita.

4,500, but can serve for 9,000 if Mbaelelea is included.
Orthography available.
New testament by B & FBS, 1949; SSEM Hymn and Question Books.

Lengo (Ruavatu) (MN) North Central Guadalcanal.

4,400, but serves over 5,000 if Paripao dialect is included.
Some books published by RCM.

Mbilua (NAN) Vella Lavella.

4,300.
Orthography available--studies by Milner.

Mbaek la (MN) North Malaita.

4,000--To'ambaita may serve.

Mbirao (MN) East-Central Guadalcanal.

3,200, but serves over 4,000 if Tolo and Talise included.
Orthography available, some study by RCM.

Kahua (MN) East San Cristobal.

1,700; over 4,000 if combined with Tawarafa.
Orthography may require amendment.
St. Luke's Gospel in Anganiwai dialect, B & FBS, 1935.

Sa'a (Apae'aa) (MN) South Malaita.

3,900.

Orthography available--similar to Ulawa.

New Testament: B & FBS, 1927.

Grammar and dictionary by Ivens, 1911-18.

Gnivo (NAN) Rec^d Islands.

3,800.

Orthography can be devised from Wurm's studies, although it has not been introduced to the people as yet.

Bauro-Ravo (MN) Central San Cristobal.

3,400, with Haununu.

Variable--orthography unsatisfactory. Requires more study.

Arosi (MN) West San Cristobal.

2,800.

Orthography established.

Gospels and Acts, B & FBS, 1952.

Dictionary and grammar by Fox. SSEM Hymn Book.

Fataleka (MN) North Central Malaita.

2,600.

Orthography available--Kwara'ae may serve. MM Hymn Book.

Gilbertese (MICRONESIAN).

2,362--census total.

Well established.

Mbaengguu (MN) North Malaita.

2,300.

Orthography available.

Tawarafa (Including Anganiwai) (MN) East San Cristobal.

2,200.

Kahua may serve.

St. Mark's Gospel, B & FBS, 1927.

Ulawa (MN).

1,500 on Ulawa, 450 on Uki ni Masi. Serves about 2,100 people.

Orthography established.

New Testament. MM Hymn Book.

Langalanga (MN) Central Malaita.

2,000.

Orthography available.

Ndi-Vaturanga (MN) Northwest Guadalcanal.

Sahalu--540; Vaturanga--440; Savulei (Nggeri)--1,000, total about 2,000.

Ghari serves.

Varuranga orthography unsatisfactory in some respects; MM Hymn Book.

Sengga (MN) Choiseul.

1,500; plus 400 in Vurulata. Serves about 2,000 people.

Orthography requires further study.

Mbambatana (MN) Choiseul.

1,900 including 400 in Katazi.

Used by Methodist Mission--orthography may be improved; parts of New Testament published by B & FBS, 1960.

Bughotu (MN) Southeast Santa Isabel.

1,900 including about 150 in Vatilau, Florida Group.

Grammar and New Testament by Ivens. MS Dictionary by Bogesi. Bible, prayerbook and folklore.

Varisi (MN) Choiseul.

1,900.

Orthography simpler than for other Choiseul languages.

Rennellese (PN) Rennell.

1,800.

Mu Nggava-Mu Ngiki.

Elbert's orthography in conflict with that devised by SSEM,

"From the Two Canoes" by Elbert and Monberg.

SSEM Bible--Gospels and Acts by B & FBS, 1950 (Waterston).

Malango (Teha) (MN) West Central Guadalcanal.

1,800, including 400 in Horohana area.

Orthography available.

Tikopian (PN) Tikopia.

1,800.

Orthography simple.

Mono-Alu (MN) Shortlands.

1,700.

Orthography straightforward.

Wheeler's Mono-Alu folklore, 1909.

Ngughore (Nduke) (MN) Kolombangara.

1,500.

Orthography available.

Roviana serves.

-
- Ghanongga (MN) Ranongga.
1,320, including 550 in Kumbokota dialect area.
Orthography available--Roviana serves.
- Moli (MN) Southeast Guadalcanal.
1,300.
Orthography available.
- Ontong Javanese (Luangiua) (PN) Ontong Java.
1,100.
Orthography simple.
Study by Sarfert and Damm, 1931.
- Poleo (MN) Southwest Guadalcanal.
1,100.
Orthography available.
Ghari serves.
- Nambakaengö (NAN) Santa Cruz.
1,100.
Orthography very complex--studies by Wurm; possibly the best lingua franca for Nendö.
Not literacy.
- Tavula (MN) Choiseul.
1,000.
Orthography complex, requires study.
- Nggeri (Savulei) (MN) Northwest Guadalcanal.
1,000.
Ghari serves.
- Zabana (Kia) (MN) Northwest Santa Isabel.
950.
Orthography available, needs amendment.
- Savo (NAN) Savo.
950.
Orthography available but not all Savo inhabitants speak the old language.
RCM Prayer Book out of use.
- Kusaghe (MN) New Georgia.
950.
Orthography available--Roviana serves.
- Talise (MN) South Central Guadalcanal.
550; 950 including Kuma and Arata.
Orthography available--Mbirao or Tolo would serve.

Simbo (MN) New Georgia Group.

950.

Orthography available--Roviana serves.

Avasö (MN) Choiseul.

950 including 140 in Kirunggela and 270 in Umbinenggo.

Orthography available.

Mbaniata (NAN) South Rendova.

Orthography complex, devised by Capell. There is some literacy.

Dorio (Kwarekwareo) (MN) Central Malaita.

900.

Orthography available--Kwaio serves.

Haununu (MN) Southwest San Cristobal.

830.

Bauro serves.

Pilheni (PN) Reefs.

800.

Orthography available from Elbert's studies.

Small MM Prayer Book.

Longgu (MN) Northeast Guadalcanal.

750.

Orthography available--Sa'a linguistic type.

Study by Ivens, 1939.

Lavukaleve (Laumbe) (NAN) Russell Islands.

700.

Orthography available--doubtful if there is much literacy.

Prayer Book. Work by Capell.

Lungga (MN) Ranongga.

700.

Orthography available--Roviana serves.

Marau (MN) East Guadalcanal.

700.

'Are'are serves.

Study by Ivens, 1930.

Nanggu (NAN) Southeast Santa Cruz.

400; about 700 if Nooli dialect is included.

Orthography complex. Studies by Wurm. No literacy.

Nggae (Visale) (MN) Northwest Guadalcanal.

650.

Orthography available.

Ghari serves.

Ughele (MN) North Rendova.

650.

Orthography available--Roviana serves.

Tandai-Nggaria (MN) North Central Guadalcanal.

650.

Orthography available.

Ghari may serve.

Malagheti (MN) South Central Guadalcanal.

650.

Orthography available.

Mbaengö (NAN) Western Santa Cruz.

620. Including Menjembelo.

Orthography complex. No literacy.

Paripao (MN) North Central Guadalcanal.

600.

Lengo serves.

Hoava (MN) New Georgia.

600.

Orthography available.

Marovo serves.

Mbareke (MN) North Vangunu.

590.

Orthography available.

Marovo serves.

Malo (NAN) Northwest Santa Cruz.

560.

Orthography developed by Wurm. Currently being studied by J. Mealue.

Koo (Inakona) (MN) Southcentral Guadalcanal.

550.

SSEM orthography requires amendment.

SSEM Hymn Book by Charles Lees.

Gao (MN) Eastern Santa Isabel.

550.

Orthography available. Maringe probably serves.

Nea (NAN) Southwest Santa Cruz.
400--including Nemboi dialect.
Orthography complex.

Katazi (MN) Choiseul.
390.
Mbambatana serves.

Tolo (MN) South Central Guadalcanal.
350.
Mbirao serves.
Recent work by RCM, Avuavu.

Vangunu (MN) South Vangunu.
290.
Orthography available--Marovo serves.

Nooli (NAN) Southern Santa Cruz.
270.
Probably to be treated as a dialect of Nanggu.

Jajao (MN) Santa Isabel.
250.
Orthography complex--Maringe probably serves.

Sikaliana (PN)
220.
Orthography simple.
Small MM Prayer Book (unidiomatic).

Neo (NAN) Southwest Santa Cruz.
220.
Orthography complex. No literacy.

Ririo (MN) Choiseul.
Probably about 200 at Susuka village.
Orthography complex--for academic study only.

Kokota (MN) Santa Isabel.
190.
Orthography complex.
Maringe probably serves, more study needed.

Blablanga (MN) Santa Isabel.
170.
Orthography complex.
Maringe probably serves.

Vanikoro (MN).

100.

Orthography available.

Nembao (NAN) Utupua.

150.

Orthography complex. No literacy.

Ghua (MN) North Central Guadalcanal.

150.

Orthography available.

Of academic interest only.

Kirunggela (MN) Choiseul.

140.

Avasö serves.

Gnisunggu (NAN) Utupua.

55 (Tanimbili, Gnilomboo).

Orthography quite complex. No literacy.

Ngina (Honiata) (MN) Northwest Guadalcanal.

About 50--Ghari serves.

Orthography available.

Dialect almost assimilated by Tandai.

Aujivigno (NAN) Utupua.

35 (Asumbuo, Apakhö).

Orthography complex. No literacy.

Korighole (MN) Santa Isabel.

2 (?).

Almost extinct.

Study urgently required for academic reasons.

A BRIEF WORD LIST
FOR SOME SOLOMON ISLAND LANGUAGES



BANANA	--	hugi	fuki
BELLY	manawa	ahu	oba
BLACK	roro	buruburu'a	buruburuga
BOAT	wa	haka	faka
BODY	rabata	abe	ape
COCONUT	ni	niu	niu
COLD	mariri	wanusi	magauga
EAR	taninga	kirina	karina
FACE	mata	ma	ma
FINGER	tabonibai	kakau	kakau
FOWL	moa	kua	kua
GOOD	raoiroi	goro	koro
HAND	bai	rimarima	uma
MAN (person)	aomata	noni	enomi
MOUTH	bua	hara	no
NIGHT	bong	rodo	boni
NOSE	bairi	barisu	barusu
PIG	beki	bo	boo
RAIN	karau	rani	rani
RAT	kimoa	gasuhe	gasufe
ROAD	kawai	tara	tara
ROOT	waka	rari	rari
SALT	tari	asi	asi
SEA	tari	asi	matawa
SKIN	kun	uriuri	gafo
SPEAR	kain un	oo	rura
SPIT	--	nisu	susu
SUN	tai	sina	sina
TONGUE	newe	meamea	mea
TREE	kai	hasie	gai
WATER	rau	wai	wai
WHITE	mainaina	mamahui	mamahui

bau, ufi	bou	--	huti
oga	oga, rake	opa	lie
bobo, nono	--	--	rotohon
faka	baru, faka	iora	haka
labe, noni	noni	sape	sape
niu	niu	niu	niu
gou, gwali	gwagwaria	--	wawai
alina	alinga	--	aline
maa	maa, nao	maa	ma
ga'u	kakau	ki'iki'i	riirii
--	kakarailua	kua	kua
le'a	diena	seni	tiana
nima	'aba, lima	kaikai	nihime
--	imola	ino	inoni
foka	faka	--	wawa
boni	rodo	poni	ro
gwan	'ara, tori	--	pwalusu
boo	boso	poo	pwo
ne'u, uta	uta	nemo	nemo
gasi, asufe	kiiki	--	asuhe
tala	tala	tara	tala
lali	lali	--	imiimi
asi	asi	--	asi
asi	asi, mataqa	asi	ahowa
--	teetee, taataa	--	teetee
sua, oto	sua, oo tomi	--	noma
nisu	ngisu	--	nisu
sina	hato	saso	sato
mea	mea	--	mea
'ai	'ai	'ai	dano
kwai	kato	wai	wai
kwao	qao	--	rearea

BANANA	vudi	vudi	husu
BELLY	toba	kutu	opa
BLACK	bili	bora	poro
BOAT	vaka	vaka	haka
BODY	kokora	huli	tano, rape
COCONUT	niu	niu	niu
COLD	bisi	bihi	--
EAR	kuli	kuli	arina
FACE	mata	mata	ma
FINGER	ririki	gigiri	karukapi
FOWL	kokoroko	kokoroko	kua
GOOSE	vasea	uto	oto nimae
HAND	kima	lima	ka'i ka i
MAN (person)	tononi	tinoni	inoni
MOUTH	mana	mana	manawai
NIGHT	boni	boni	poni
NOSE	isu	ihu	pano
	bo	bolo	po
SAI	usa	uha	--
	--	kuhi	asuhe, kiki
ROAD	sa/utu	hala/u	tara
ROOT	lamu	lala	mi
SALT	tasi	tahi	aha
SEA	horara	horara	asi
SKIN	kokora	gui/guli	te'ete'e
SPEAR	bao	tinabe	oto, su'a
SPIT	chuve	anusu	nisu
S N	aso	aho	rato
TONGUE	lapi	lapi	mea
TREE	iai	gai	'ai
WATER	ko	beti	wai
WHITE	pere	pura	para

vudi	hakua	huti
kutu	bogu	manaba
jono	muho, mudakolo	'ugi
vaka	koaka	tasi, baka, sama
tono	tini-na	tino
niu	nohara, bulo	niu, polo
gaula	ibu, diana, gagaleoto	gogohi
kuli	--	tagiga
mata	isumata	mata
kaukau	kakarutu-lima	mania
kokoroko	kokoroko	paolo
toke	lea-na	gaoi
lima	lima	gima
tinoni	tie	pegea
livo	nuzu	ngutu
boni	boni	poo
ihu	isu	isu
botho	boko	pikipiki
uha	ruku	'ua
kuhi	kurezu	kimoa
hatha, utu	sirana	anga
oga	dadaga, karoso	aka
tahi	soloti	solo
nerara	lamana	tai
guli/guli	kapu	kigi
garatu	hopere, pana	tao
anusu	loro	nga'esu
aho	rimata	ga'aa
thapi	mea	'agego
gai	huda	ga'akau
bea	kolo	bai
pura	keoro	susungu

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²Keesing, Roger M., 1975. Kwaio Dictionary. Pacific Linguistics Series C, No. 35.

³Geerts, P., 1970. Are'are Dictionary. Pacific Linguistics Series C, No. 14.

⁴Waterhouse, J. H. L., 1928. A Roviana and English Dictionary. Guadalcanal: Melanesian Mission Press.

⁵Elbert, Samuel. Personal communication.

GREETINGS

On the following form, record the greetings you hear in the local language. Pick the most commonly occurring ones, or the ones most suitable for you in your work and daily life and memorize them. Then use them whenever you can.

Date	Greeting	Spoken by	Spoken to	Time of Day	Setting
------	----------	-----------	-----------	-------------	---------

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184

USEFUL PHRASES

Learn how to say these phrases and sentences in the language you are learning. Use them with your tutor whenever necessary.

English	Local Language
1. I want to learn _____ (Ghari, Arosi, Lau, etc.)	
2. Please speak _____ with me.	
3. What?	
4. When?	
5. Where?	
6. Say it again please.	
7. Please speak slowly. " " fast. " " clearly.	
8. Can you say that in _____?	
9. How do you say that in _____?	
10. Is this right?	
11. Is that good _____? (Ghari, Arosi, Lau, etc.)	
12. Correct me if I say it wrong	

13. What is this called in _____?

What is that called in _____?

What is that over there called
in _____?

14. What are all of them doing?

What are the two of them doing?

What are all of you doing?

What are you two doing?

What are all of us,
not you, doing?

What are the two of us,
not you, doing?

What are all of us doing?

What are the two of us doing?

What is he/she doing?

What are you (sing) doing?

What am I doing?

GEOGRAPHICAL TERMS: NAMING THINGS

Learn the local language names for the following:

- | | |
|------------------------------|------------------------------|
| 1. flat land _____ | 15. forest _____ |
| 2. hill/small mountain _____ | 16. bush _____ |
| 3. high mountain _____ | 17. path _____ |
| 4. hillside _____ | 18. garden/plantation _____ |
| 5. sea (saltwater) _____ | 19. village _____ |
| 6. ocean _____ | 20. pond _____ |
| 7. beach _____ | 21. lagoon _____ |
| 8. rocky shore _____ | 22. spring _____ |
| 9. reef _____ | 23. wave _____ |
| 10. stream _____ | 24. riverbank _____ |
| 11. river _____ | 25. cave _____ |
| 12. waterfalls _____ | 26. point _____ |
| 13. tributary _____ | 27. island _____ |
| 14. valley _____ | 28. foot of a mountain _____ |

Learn how to say the following:

What is this?/that?/that over there?

This is a _____.

Is this a _____?

Practice these sentences, using the pictures and the vocabulary above:



A VILLAGE: LOCATIONS

Learn what the following are called in the local language:

- | | |
|------------------------------|----------------------------|
| 1. foundation post _____ | 14. awning over door _____ |
| 2. wall _____ | 15. floor (raised) _____ |
| 3. porch _____ | 16. rafters _____ |
| 4. sago palm (on roof) _____ | 17. cross-beams _____ |
| 5. sago palm shingle _____ | 18. clothes line _____ |
| 6. roof _____ | 19. canoe house _____ |
| 7. roof peak _____ | 20. kitchen shed _____ |
| 8. door opening _____ | 21. girl _____ |
| 9. door _____ | 22. dog _____ |
| 10. window opening _____ | 23. boy _____ |
| 11. window shutter _____ | 24. man _____ |
| 12. bamboo wall panels _____ | 25. woman _____ |
| 13. king posts _____ | |

Learn how to say the following:

Where is/are the _____?

The woman is on the porch.

The men are in the village.

The canoes are in the canoe house.

The girl is under the tree.

The boys are on the canoes.

The dog is under the house.



ACTIONS I

- | | |
|----------------|----------------|
| 1. Lie _____ | 6. Play _____ |
| 2. Sit _____ | 7. Swim _____ |
| 3. Stand _____ | 8. Work _____ |
| 4. Run _____ | 9. Walk _____ |
| 5. Dance _____ | 10. Talk _____ |

Learn how to say the following sentences:

1. She is lying down.

2. He is sitting.

3. He is standing.

4. He is running.

5. She is dancing.

6. He is playing.

7. He is swimming.

8. He is working.

9. He is walking.

10. He is talking.



ACTIONS II

- | | |
|----------------------|----------------|
| 1. Listen (to) _____ | 5. Cook _____ |
| 2. Look (at) _____ | 6. Drink _____ |
| 3. Paddle _____ | 7. Cut _____ |
| 4. Eat _____ | 8. Dig _____ |

Learn how to say the following sentences:

1. He is listening to me.

2. He is looking at his watch.

3. He is paddling the canoe.

4. He is eating a banana.

5. He is cooking the fish.

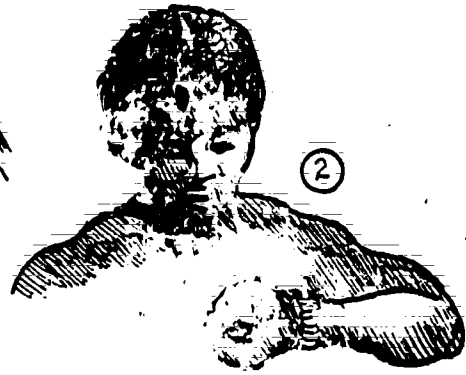
6. He is drinking coconut milk.

7. She is cutting the bush plants.

8. He is digging a hole.

9. What is he digging/eating/cooking/drinking/etc?

10. What is he doing?



1. To carry a child in the arms _____
2. To carry a baby astride the hip _____
3. To carry a baby cradled in the arms _____
4. To carry with several people _____
5. To carry on the head _____
6. To carry on the back _____
7. To carry a child on the back _____
8. To carry on the shoulder _____
9. To carry with a strap around the head _____
10. To carry in the arms _____
11. To carry a child on the shoulders _____
12. To carry hanging from the hand _____
13. To carry hanging around the shoulder, and across the chest and back _____
14. To carry hanging over the shoulder _____
15. To carry two objects, one hanging from each end of a pole balancing on the shoulder _____
16. To carry on a pole on the shoulder _____
17. To carry hanging from a pole, each end of which rests on one person's shoulder _____



KINSHIP TERMS: IDENTIFYING

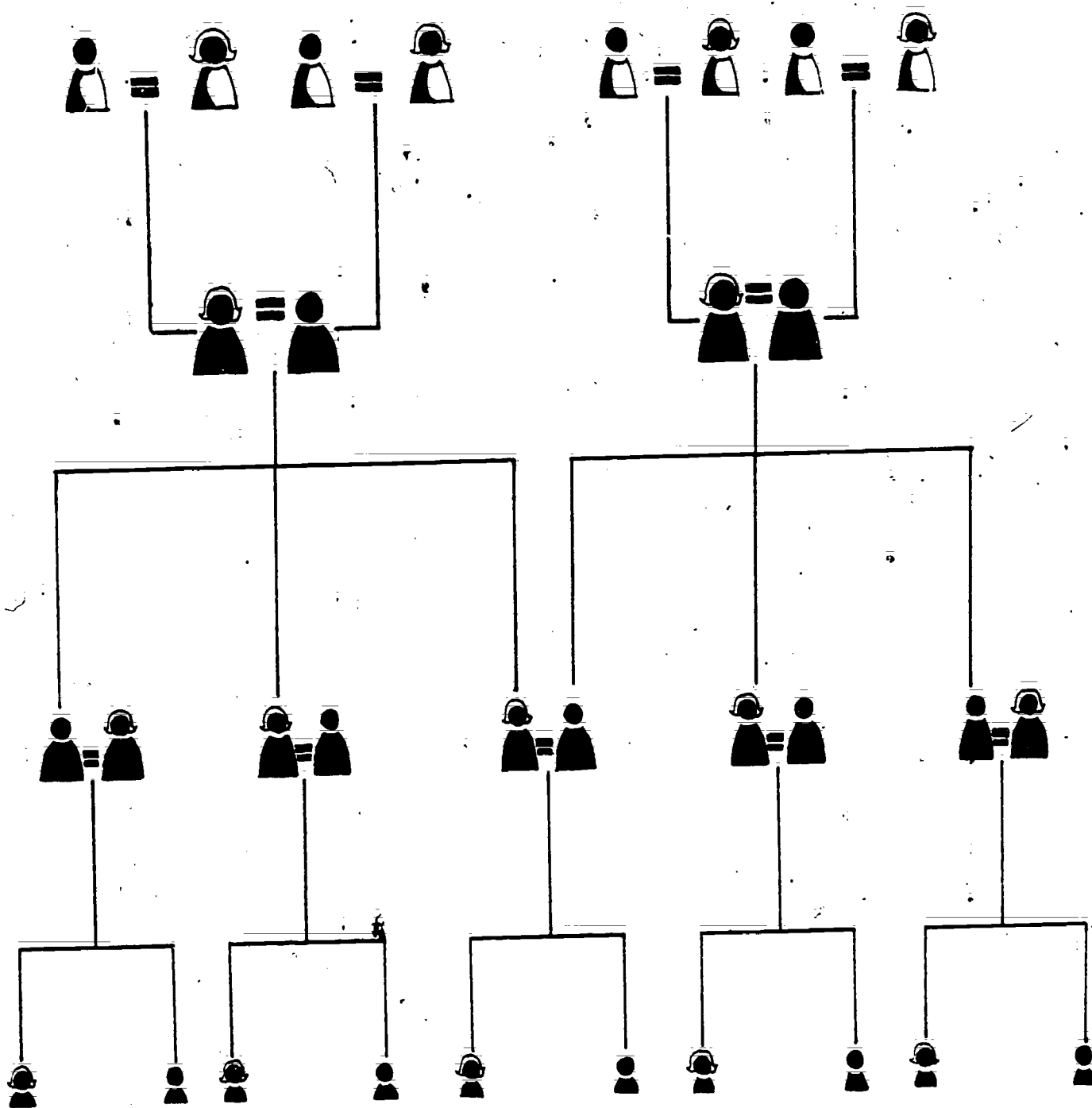
With the diagram on the following page, do the following:

1. Label the cartoon characters with names.
2. Learn the vocabulary for the following relationships. Add more for the ones we don't have in English.

father	_____	father's father	_____
mother	_____	father's mother	_____
son	_____	mother's father	_____
daughter	_____	mother's mother	_____
brother	_____	father's older brother	_____
sister	_____	father's older sister	_____
husband	_____	father's younger brother	_____
wife	_____	father's younger sister	_____
mother's older brother	_____	mother's older sister	_____
mother's younger brother	_____	mother's younger sister	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

3. Make sentences using the following pattern, the names you've used to label the cartoons on the following page, and the vocabulary above.

X is Y's _____





FRUIT: QUALITIES

- | | |
|--------------------------|--------------------------|
| 1. Papaya _____ | 9. Lime _____ |
| 2. Orange _____ | 10. Lemon _____ |
| 3. Pomelo _____ | 11. Mountain Apple _____ |
| 4. Mandarin Orange _____ | 12. Mango _____ |
| 5. Pineapple _____ | 13. Coconut _____ |
| 6. Watermelon _____ | 14. Guava _____ |
| 7. Breadfruit _____ | 15. Avocado _____ |
| 8. Banana _____ | |

Learn how to say the following:

1. The papaya is ripe.

2. The orange is sweet.

3. The pomelo is sour.

4. The pineapple is green.

5. The banana is yellow.

6. The watermelon is big.

7. The lime is small.

8. The coconut is heavy.

VEGETABLES: COMPARISONS

1. Pumpkin _____
2. Cabbage _____
3. Beans _____
4. Lettuce _____
5. Onion _____
6. Carrot _____
7. Tomato _____
8. Cucumber _____

9. Chinese Cabbage _____
10. Corn _____
11. Egg Plant _____
12. Chili Pepper _____
13. Green Pepper _____
14. Ginger _____
15. Taro Leaf _____

Learn how to say the following:

1. The egg plant is bigger than the tomato.

2. The green pepper is sweeter than the chili pepper.

3. The chili pepper is spicier than the onion.

4. The cucumber is heavier than the ginger.

5. The pumpkin is more expensive than the tomato.

With the help of your informant, make five sentences of your own based on the pictures.

WEATHER TERMS

- | | |
|----------------------|----------------------|
| 1. Lightning _____ | 6. Sun _____ |
| 2. Thunder _____ | 7. Sky _____ |
| 3. Wind _____ | 8. Rain Drop _____ |
| 4. Rain _____ | 9. Cloud _____ |
| 5. Wind & Rain _____ | 10. Earthquake _____ |

TIME TERMS

- | | |
|------------------|--------------------|
| 1. Sunrise _____ | 4. Afternoon _____ |
| 2. Morning _____ | 5. Sunset _____ |
| 3. Noon _____ | 6. Night _____ |

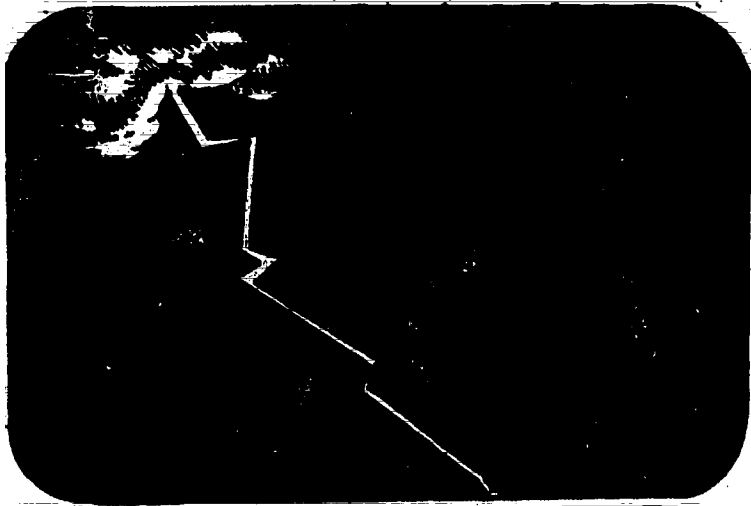
PHASES OF THE MOON

- | | |
|-----------------------|-------------------|
| 1. Full Moon _____ | 4. Crescent _____ |
| 2. Gibbous Moon _____ | 5. New Moon _____ |
| 3. Quarter Moon _____ | |

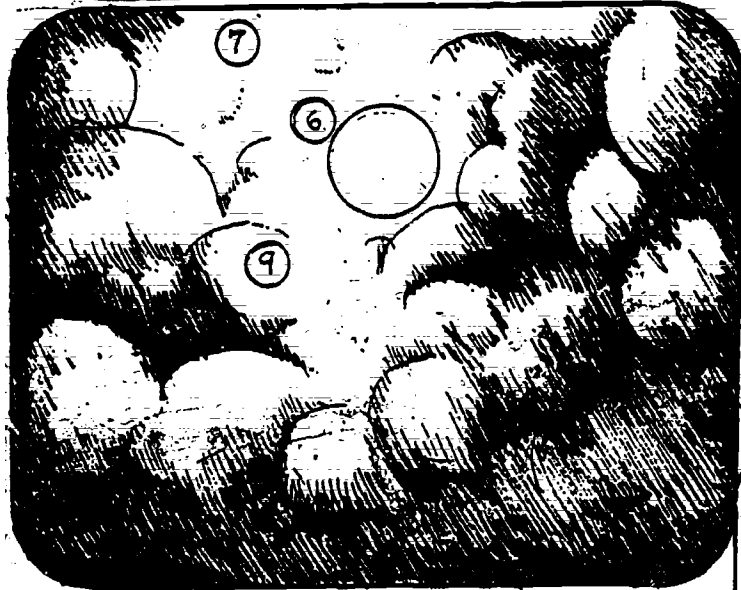
Are seasons labeled in the language you are learning? _____

If so, how are they labeled? Name the seasons and the approximate times they cover in a calendar year.

_____	_____
_____	_____
_____	_____
_____	_____



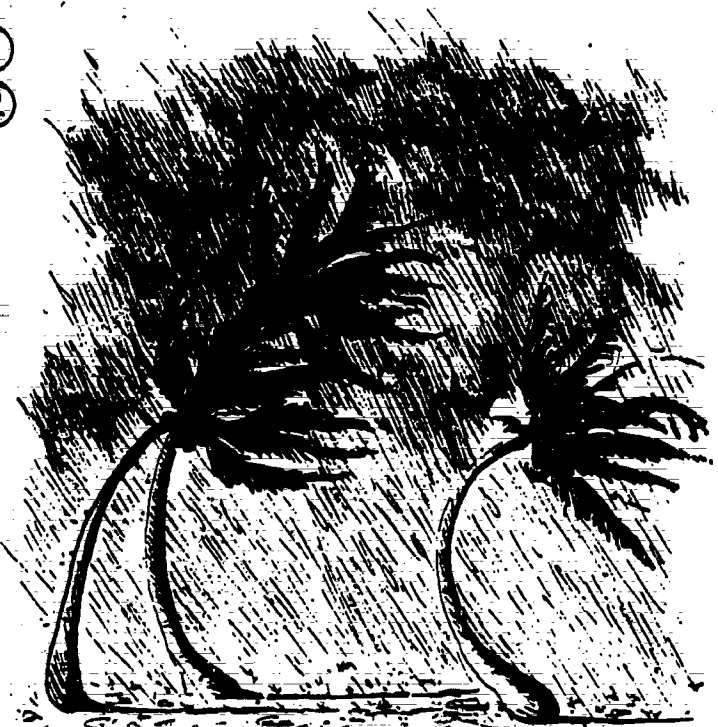
①
②



⑦

⑥

⑨



⑤



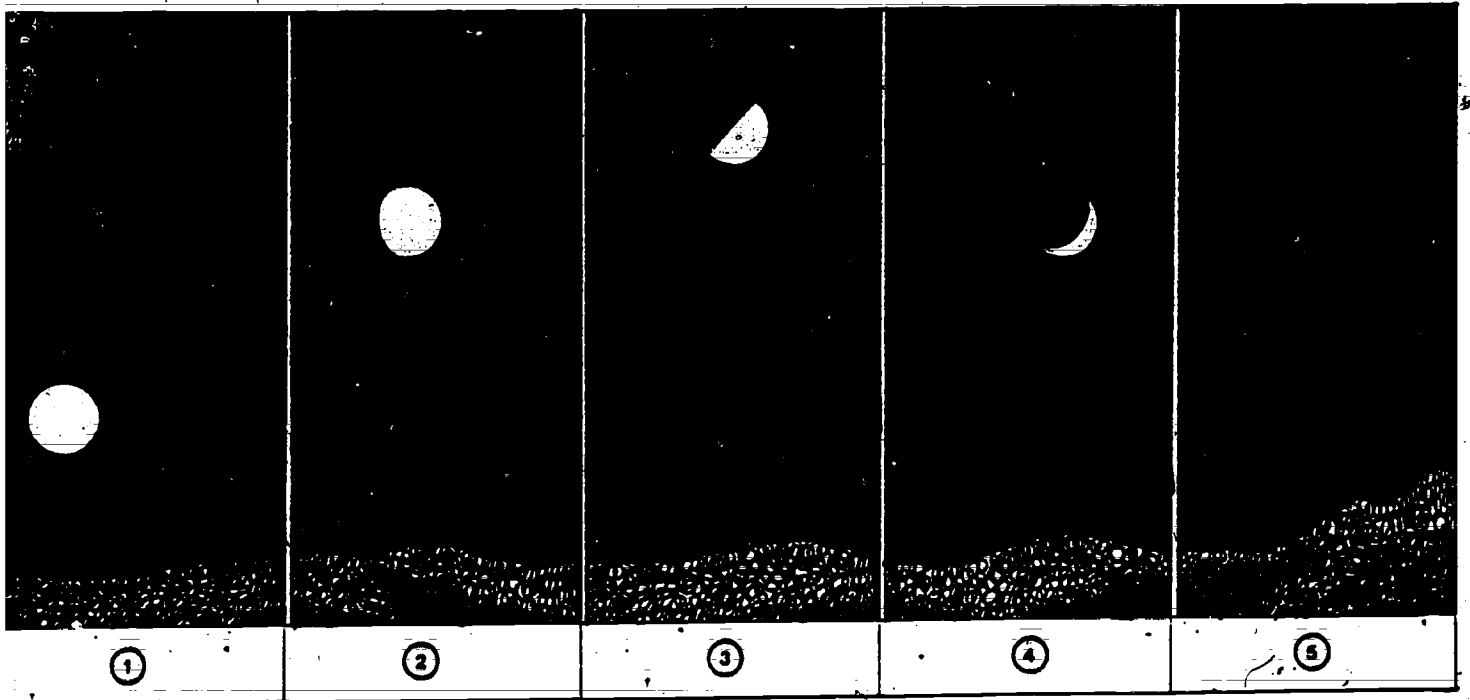
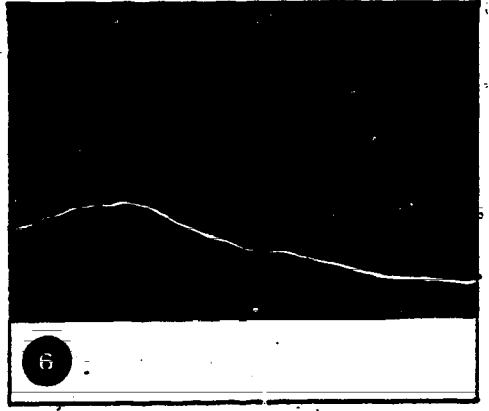
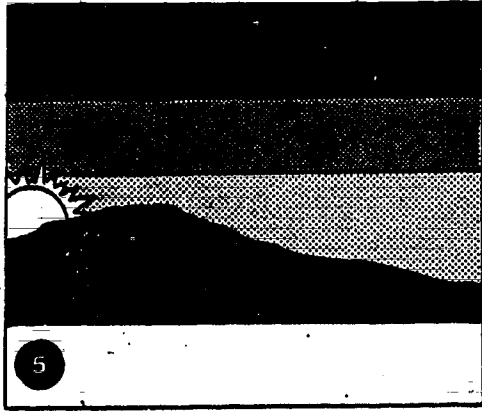
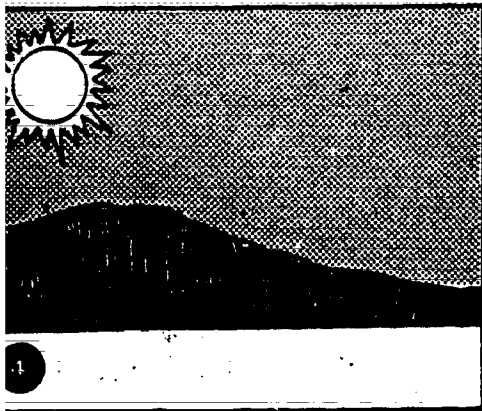
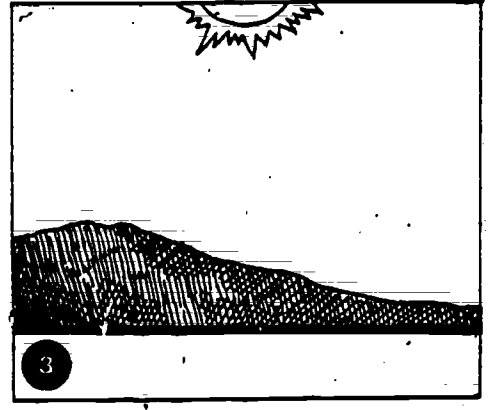
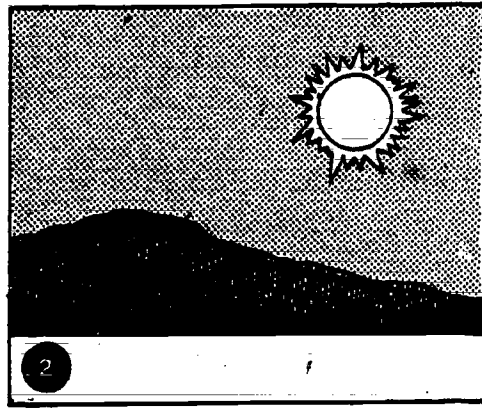
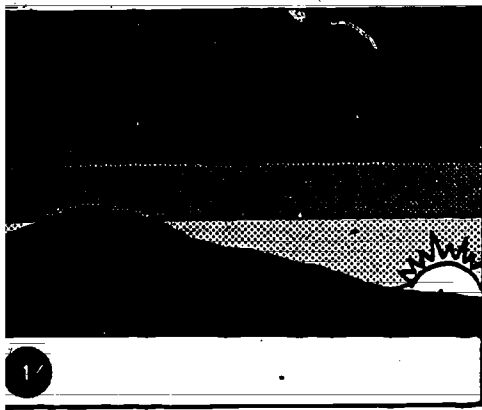
③



④



⑩



TRANSPORTATION

- | | |
|----------------------------|--------------------------|
| 1. Custom Canoe _____ | 4. Outrigger Canoe _____ |
| 2. Constructed Canoe _____ | 5. Ship _____ |
| 3. Dug-out Canoe _____ | 6. Airplane _____ |

Learn how to say the following sentences.

1. I went to Auki by ship yesterday.

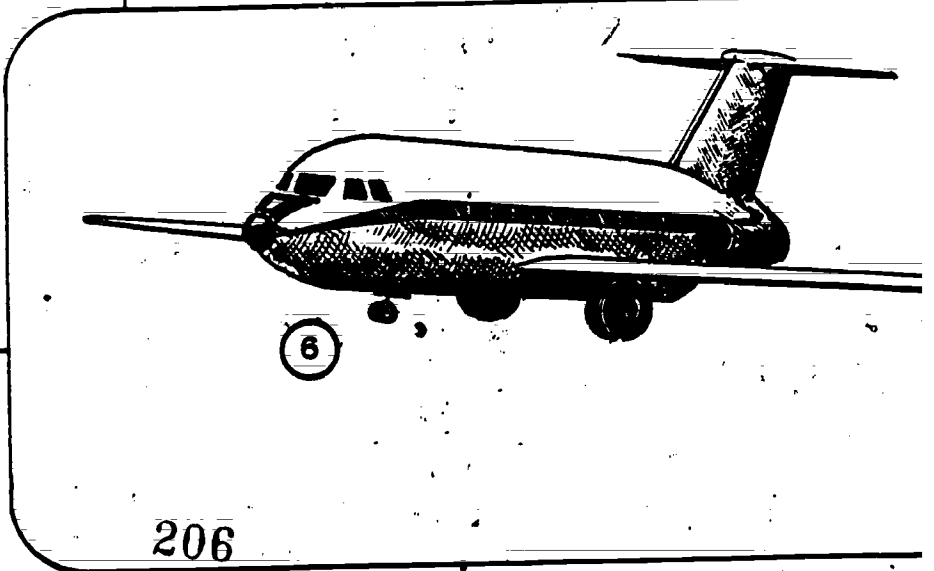
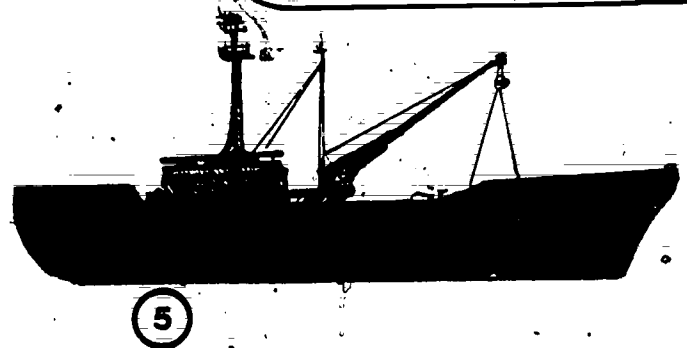
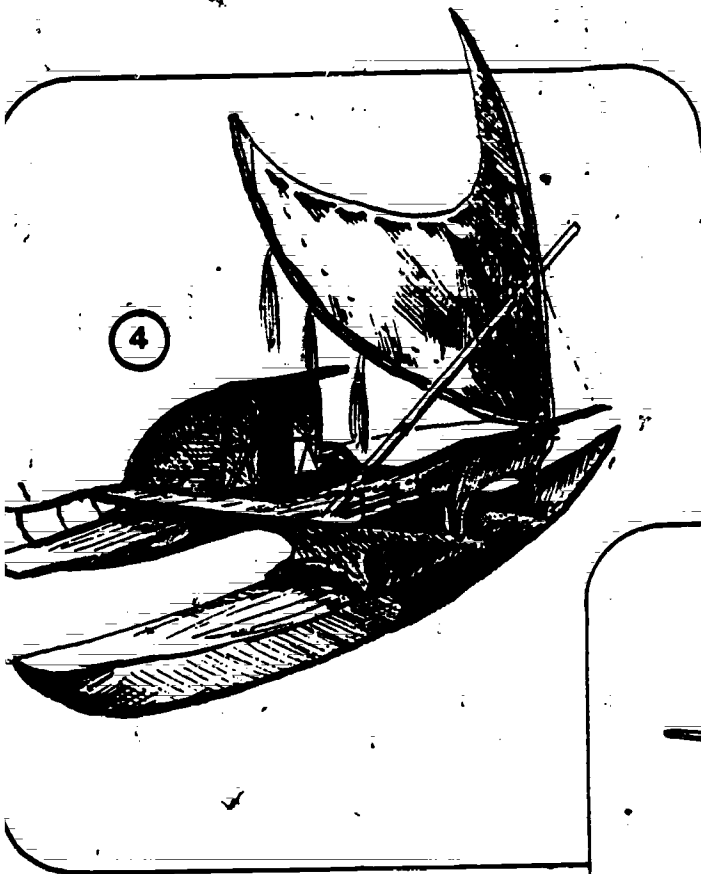
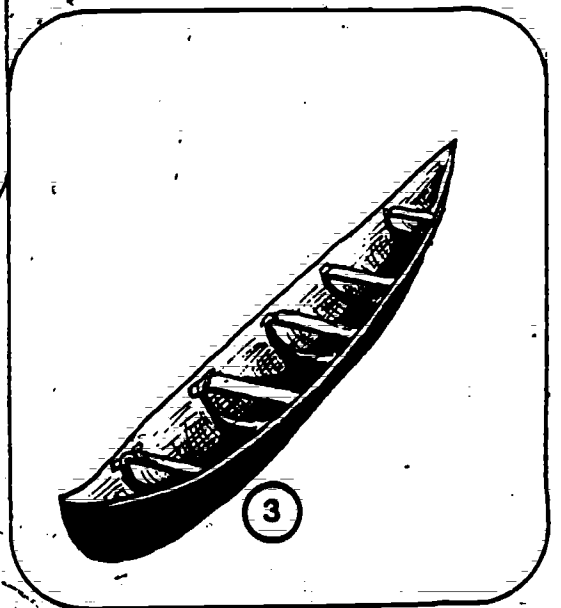
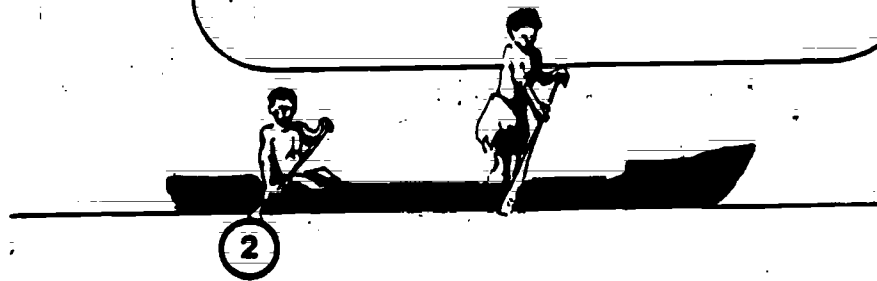
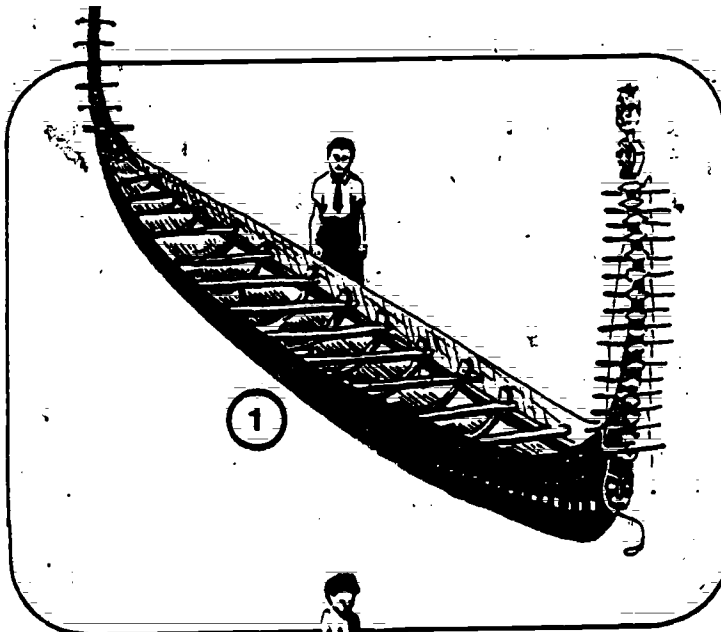
2. They will go to Honiara by plane tomorrow.

3. He will go to the next village by canoe this afternoon.

4. How did you go to _____?

5. When did you go to _____?

6. Where did you go?



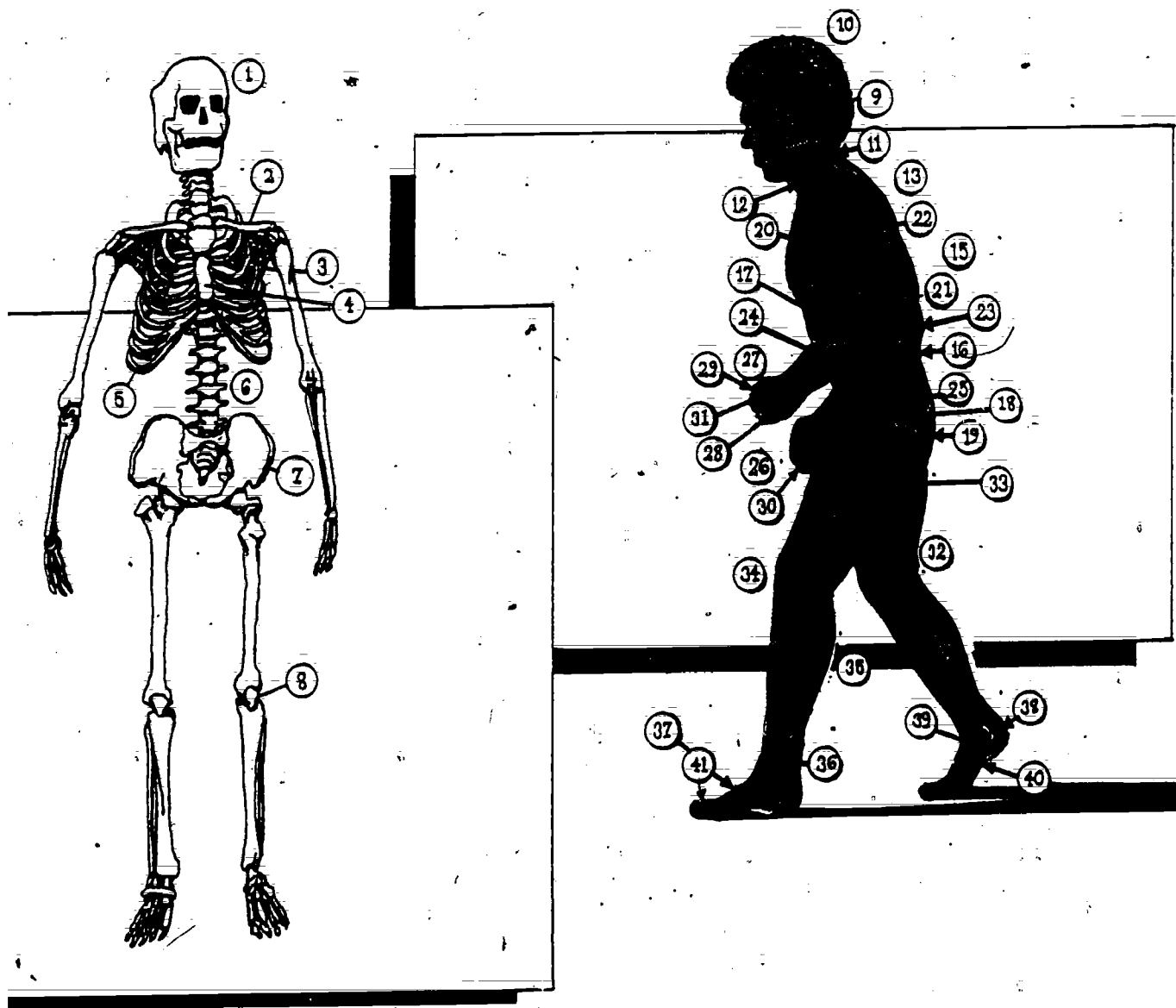
BODY PARTS

A. The Skeleton

- | | |
|-------------------------|--------------------------|
| 1. Skull _____ | 5. Rib _____ |
| 2. Collar Bone _____ | 6. Backbone/Spine _____ |
| 3. Shoulder Blade _____ | 7. Hip Bone/Pelvis _____ |
| 4. Breastbone _____ | 8. Kneecap _____ |

B. The Body

- | | |
|---------------------|---------------------------|
| 9. Hair _____ | 26. Fist _____ |
| 10. Head _____ | 27. Hand _____ |
| 11. Neck _____ | 28. Palm _____ |
| 12. Throat _____ | 29. Thumb _____ |
| 13. Shoulder _____ | 30. Finger _____ |
| 14. Chest _____ | 31. Nail/Fingernail _____ |
| 15. Back _____ | 32. Leg _____ |
| 16. Waist _____ | 33. Thigh _____ |
| 17. Stomach _____ | 34. Knee _____ |
| 18. Hip _____ | 35. Calf _____ |
| 19. Buttocks _____ | 36. Ankle _____ |
| 20. Armpit _____ | 37. Foot _____ |
| 21. Arm _____ | 38. Heel _____ |
| 22. Upper Arm _____ | 39. Instep _____ |
| 23. Elbow _____ | 40. Sole _____ |
| 24. Forearm _____ | 41. Toe _____ |
| 25. Wrist _____ | |



C. The Face

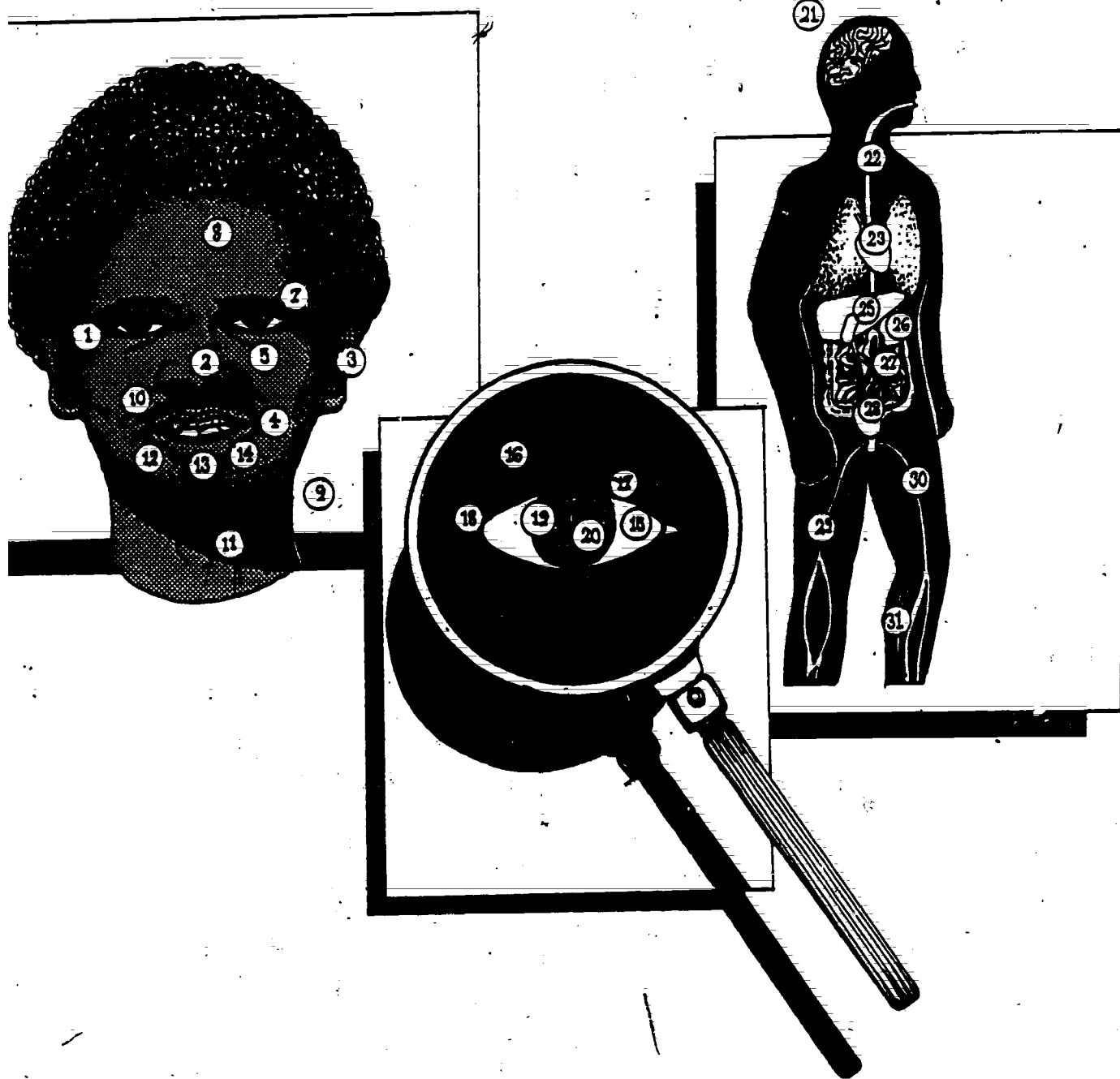
1. Eye _____
2. Nose _____
3. Ear _____
4. Mouth _____
5. Cheek _____
6. Chin _____
7. Temple _____
8. Forehead _____
9. Jaw _____
10. Mustache _____
11. Beard _____
12. Tooth _____
13. Lip _____
14. Tongue _____

D. The Eye

15. Eyeball _____
16. Eyebrow _____
17. Eyelid _____
18. Eyelashes _____
19. Pupil _____
20. Iris _____

E. The Insides

21. Brain _____
22. Windpipe _____
23. Heart _____
24. Lung _____
25. Liver _____
26. Kidney _____
27. Intestines _____
28. Bladder _____
29. Vein _____
30. Artery _____
31. Muscle _____

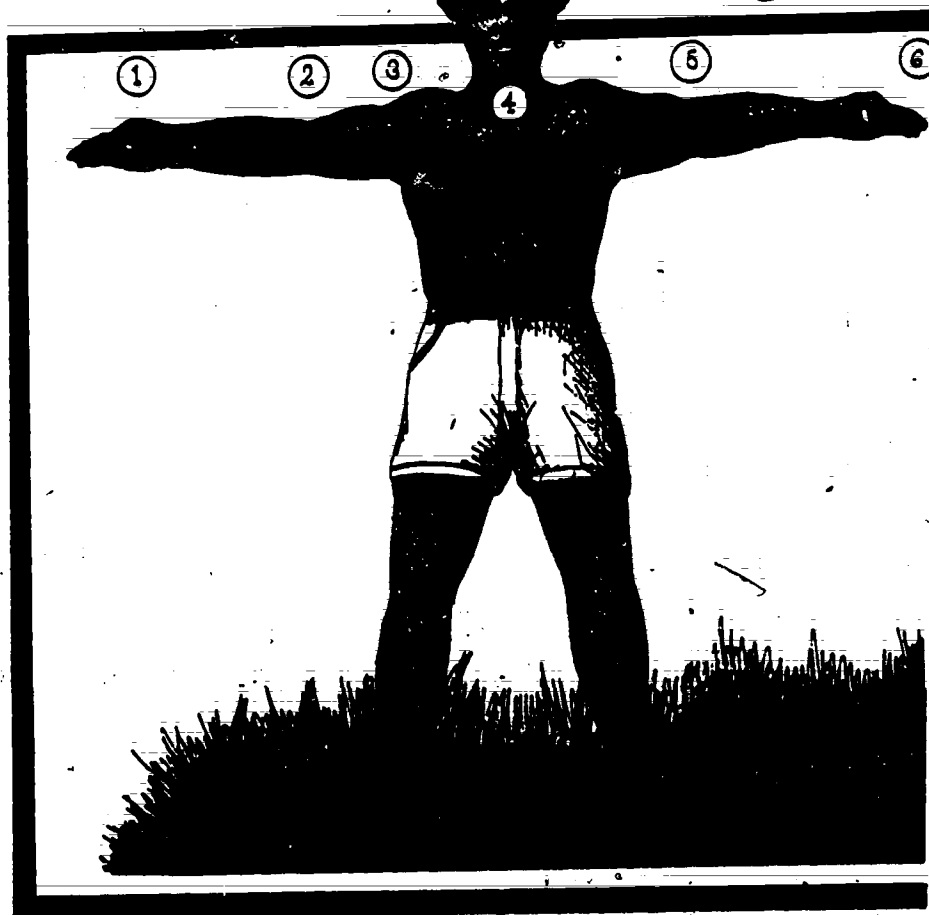
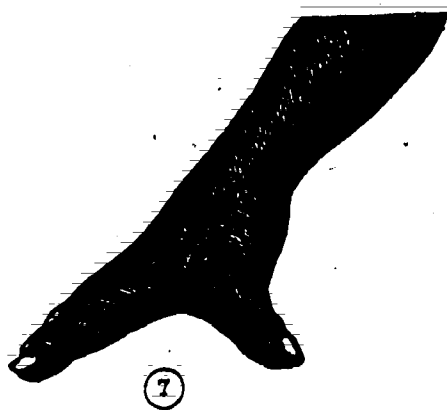


MEASUREMENT

Distance From:	To:	Local Language Word:
1. Tip of Middle Finger	Wrist	
2. Tip of Middle Finger	Elbow	
3. Tip of Middle Finger	Shoulder	
4. Tip of Middle Finger	Center Chest (half fathom)	
5. Tip of Middle Finger	Opposite Elbow	
6. Tip of Middle Finger	Tip of Opposite Middle Finger (fathom)	
7. Tip of Thumb	Tip of Middle Finger	
8. Tip of Thumb	First Joint of Thumb	

NUMBERS

1. _____	11. _____	30. _____
2. _____	12. _____	40. _____
3. _____	13. _____	50. _____
4. _____	14. _____	60. _____
5. _____	15. _____	70. _____
6. _____	16. _____	80. _____
7. _____	17. _____	90. _____
8. _____	18. _____	100. _____
9. _____	19. _____	1000. _____
10. _____	20. _____	10000. _____
Big _____	Wide _____	
Tall _____	Long _____	



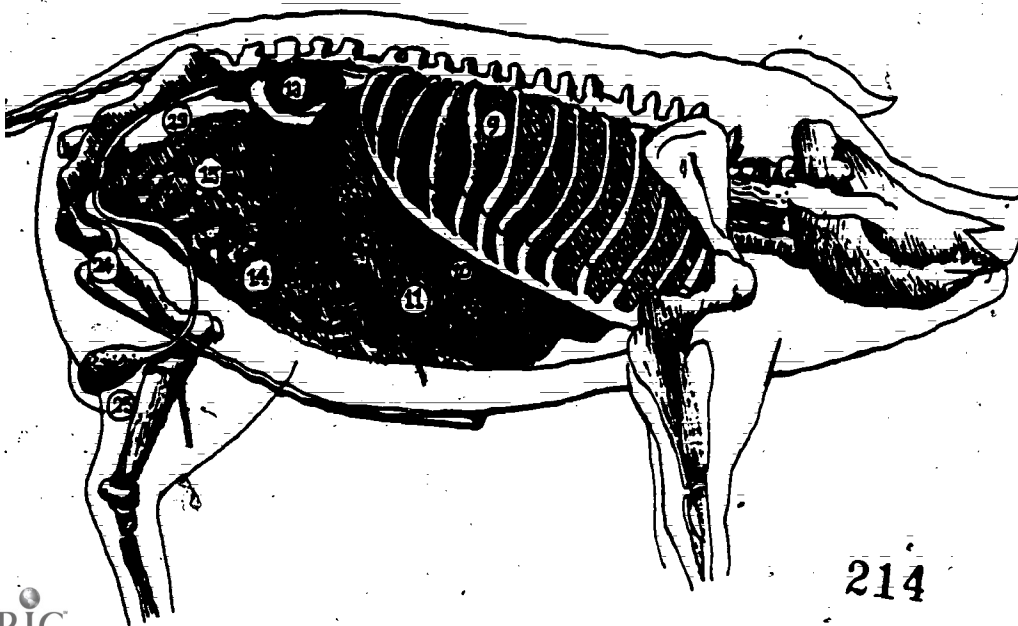
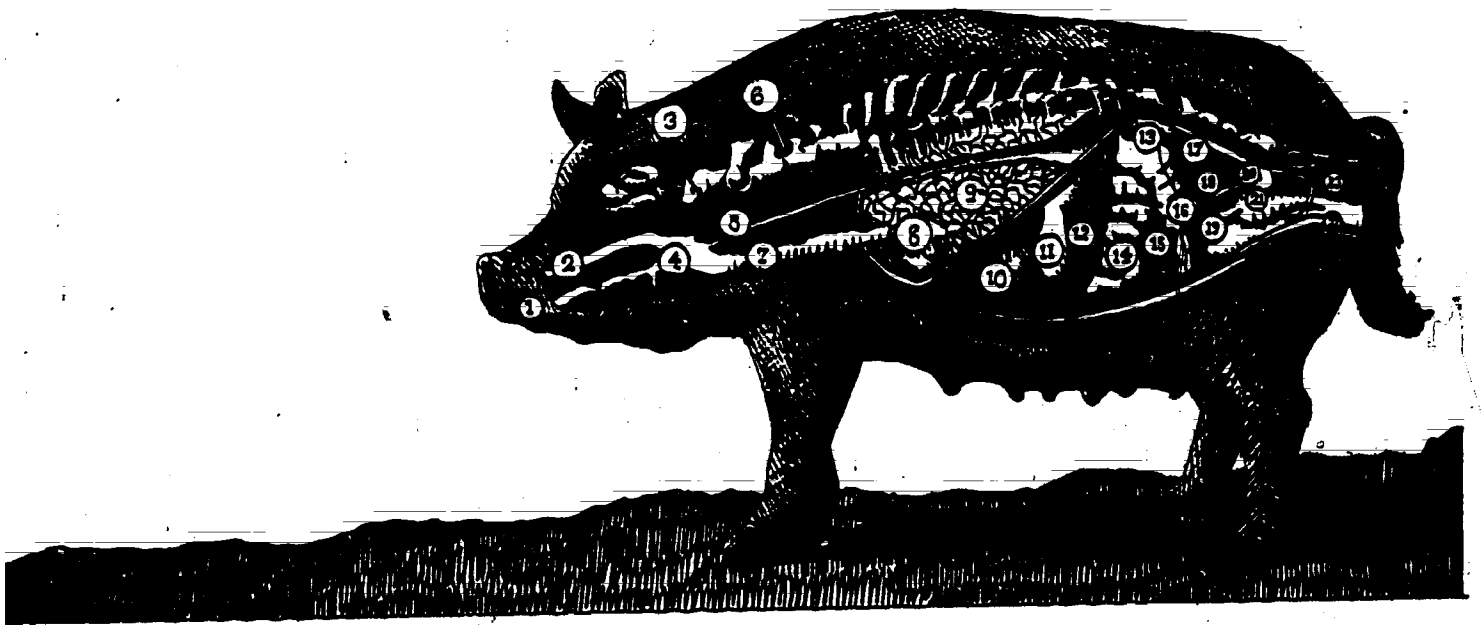
Now learn how to say the following:

1. How big/tall/wide/long is _____?

2. The _____ is _____ big/tall/wide/long.

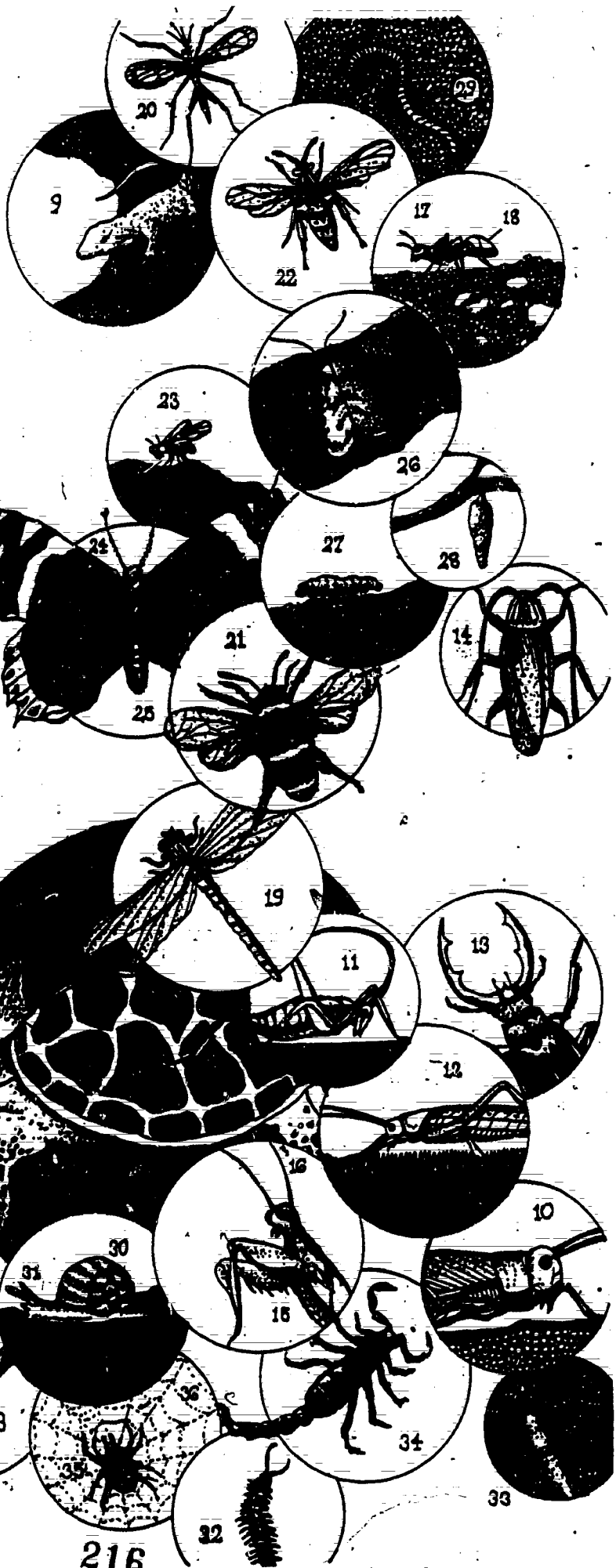
PARTS OF A PIG

1. mouth cavity
2. nasal cavity
3. brain
4. pharynx (throat)
5. esophagus (gullet)
6. vertebrae (backbone)
7. trachea (windpipe)
8. heart
9. lungs
10. liver
11. stomach
12. spleen
13. kidney
14. colon (coiled)
15. small intestines
16. caecum (blind gut)
17. ureter
18. fallopian tube
19. bladder
20. ovary
21. uterus (womb)
22. vagina
23. rectum
24. urethra
25. testicle



REPTILES AND INSECTS

- | | |
|-----------------------|-----------------------|
| 1. crocodile _____ | 19. dragonfly _____ |
| 2. frog _____ | 20. mosquito _____ |
| 3. chameleon _____ | 21. bee _____ |
| 4. turtle _____ | 22. wasp _____ |
| 5. shell _____ | 23. fly _____ |
| 6. snake _____ | 24. antenna _____ |
| 7. scale _____ | 25. butterfly _____ |
| 8. tongue _____ | 26. moth _____ |
| 9. lizard _____ | 27. caterpillar _____ |
| 10. locust _____ | 28. cocoon _____ |
| 11. cricket _____ | 29. worm _____ |
| 12. grasshopper _____ | 30. shell _____ |
| 13. beetle _____ | 31. snail _____ |
| 14. cockroach _____ | 32. centipede _____ |
| 15. mantis _____ | 33. slug _____ |
| 16. feeler _____ | 34. scorpion _____ |
| 17. ant _____ | 35. spider _____ |
| 18. abdomen _____ | 36. web _____ |





BUSH PLANTS

- | | |
|---------------------|---------------------|
| 1. elephant ear | 8. hibiscus |
| 2. bird of paradise | 9. lipstick |
| 3. bougainvillea | 10. pagoda |
| 4. candle bush | 11. dwarf poinciana |
| 5. chenille plant | 12. wild poinsettia |
| 6. frangipani | 13. rice |
| 7. heliconia | 14. tapioca |



TREES

- | | |
|---------------------------|--------------------------|
| 1. autograph tree _____ | 6. breadfruit tree _____ |
| 2. banana tree _____ | 7. chicle _____ |
| 3. banyan tree _____ | 8. colvillea _____ |
| 4. baring tonia _____ | 9. guava _____ |
| 5. beach heliotrope _____ | 10. tree fern _____ |



11. ironwood _____

12. jack fruit tree _____

13. kamani tree _____

14. kapok tree _____

15. pandanus _____

16. lipstick tree _____

17. sea grape _____

18. mango tree _____

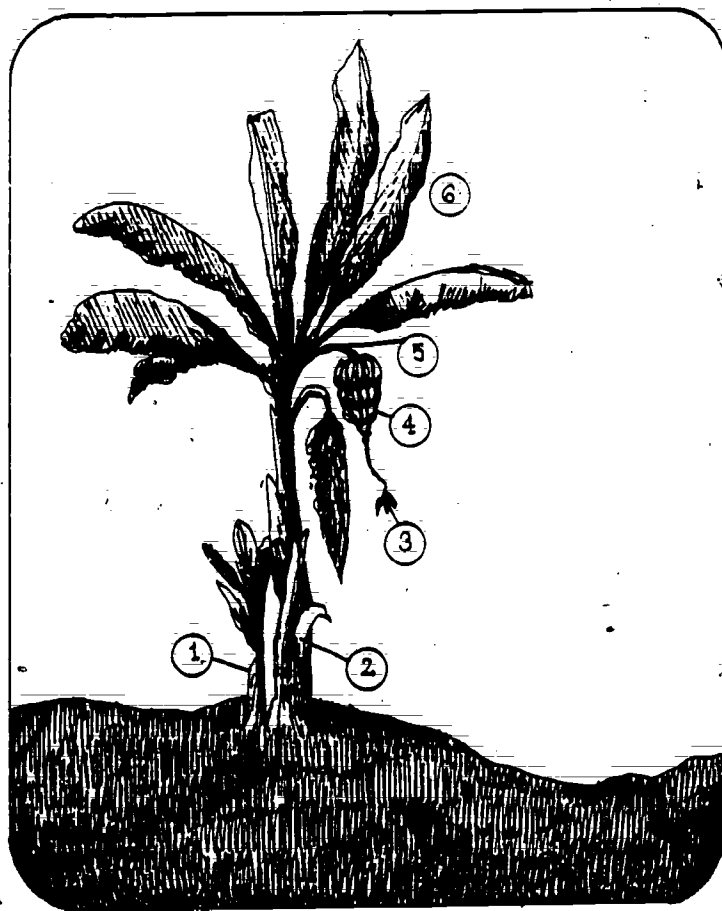
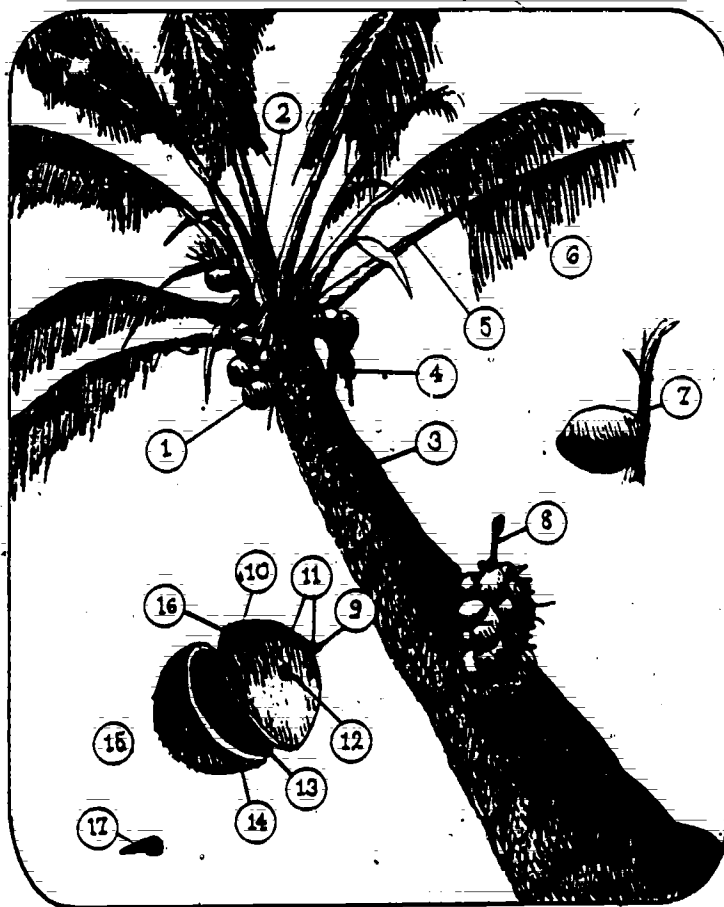
19. monkeypod _____

20. mountain apple _____

21. Norfolk Island pine tree _____



- | | |
|--------------------------|----------------------------|
| 22. Cook pine tree _____ | 27. blue lantan palm _____ |
| 23. coconut palm _____ | 28. papaya tree _____ |
| 24. royal palm _____ | 29. flame tree _____ |
| 25. queen palm _____ | 30. sandalwood tree _____ |
| 26. date palm _____ | 31. traveller's palm _____ |



TREE PARTS

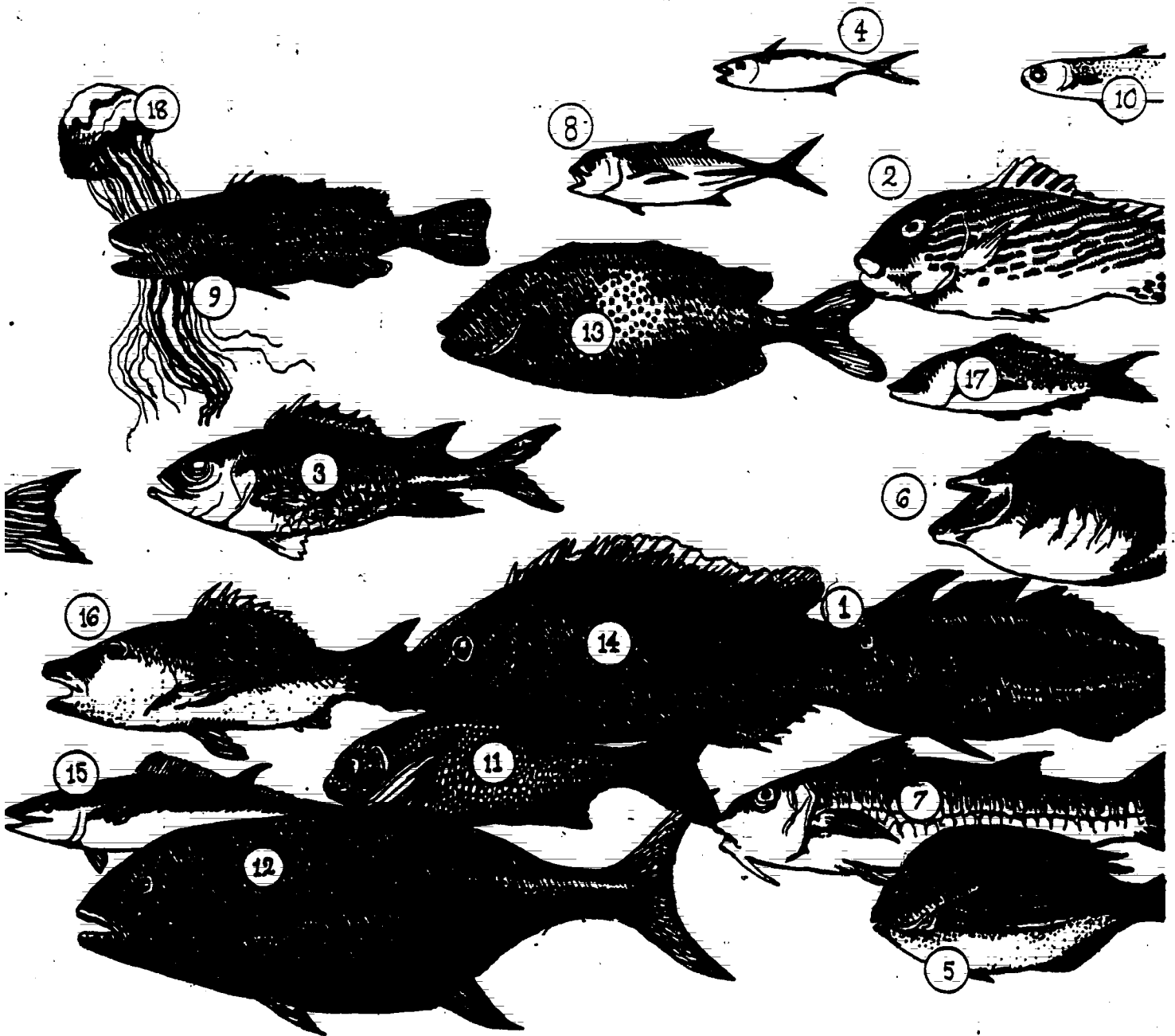
A. Coconut

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

13. _____
14. _____
15. _____
16. _____
17. _____

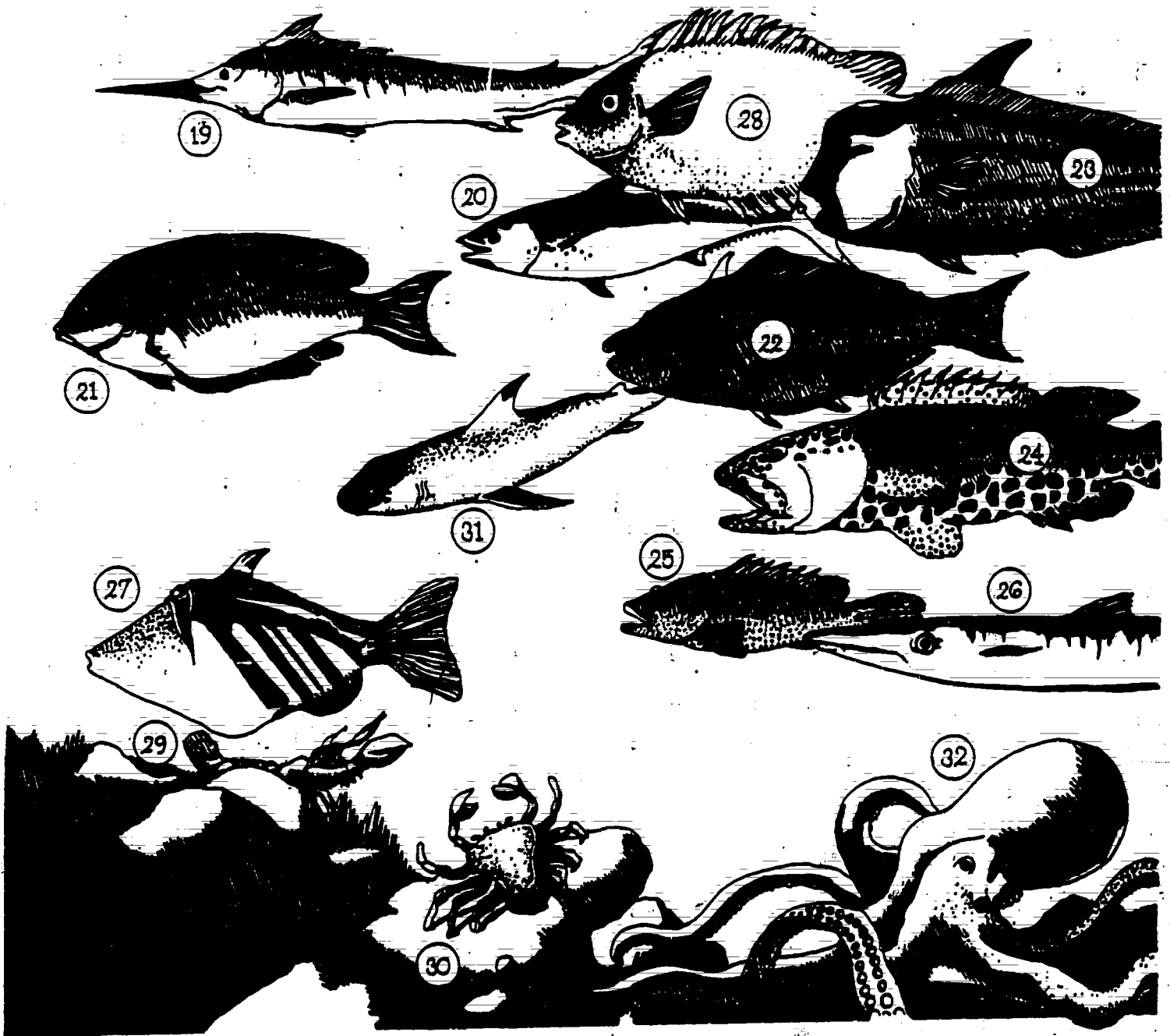
B. Banana

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____



FISH

- | | |
|--|----------------------------------|
| 1. yellow-tailed
brown parrotfish _____ | 9. white-lined
rock cod _____ |
| 2. sweet lips
porgy _____ | 10. mullet _____ |
| 3. squirrel
fish _____ | 11. rudderfish _____ |
| 4. jack _____ | 12. blue jack
crevalle _____ |
| 5. striped
surgeon _____ | 13. rabbitfish _____ |
| 6. unicorn
fish _____ | 14. rabbitfish _____ |
| 7. goatfish _____ | 15. dogtuna _____ |
| 8. jack _____ | 16. snapper _____ |



17. emperor
snapper _____
18. jellyfish _____
19. blue
marlin _____
20. black
skipjack _____
21. surgeon _____
22. parrotfish _____
23. humphead
parrotfish _____
24. grouper _____

25. grouper _____
26. barracuda _____
27. triggerfish _____
28. rabbitfish _____
29. lobster/
shrimp _____
30. crab _____
31. black tip
shark _____
32. octopus _____



1. Turkey Fish _____
2. Sea Anomone _____
3. Moray Eel _____
4. Brain Coral _____
5. Spider Shell _____
6. Cone Shell _____
7. Sea Urchin _____

8. Abudedefduf _____
9. Staghorn Coral _____
10. Damsel Fish _____
11. Sting Ray _____
12. Puffer _____
13. Leopard Shark _____
14. Trochus _____

BIRDS

1. megapode (*Megapodius*) _____
2. black-mantled hawk (*Acciptier melanochlamys*) _____
3. Doria's hawk (*Megatriochis doriae*) _____
4. New Guinea eagle (*Harpyopsis novaeguineae*) _____
5. white-crowned koel (*Caliechthrus leucolophus*) _____
6. Solomon Islands conical (*Centropus milo milo*) _____
7. knob-billed fruit dove (*Ptilinopus insolitus*) _____
8. splendid fruit dove (*Ptilinopus solomonensis*) _____
9. red-breasted fruit dove (*Ptilinopus eugeniae lewisii*) _____
10. New Ireland fruit dove (*Dacula rubicera*) _____
11. Finches imperial pigeon (*Dacula finschii*) _____
12. white-breasted ground dove (*Gallicolumba jobiensis*) _____
13. Beccari's ground dove (*Gallicolumba beccarii*) _____
14. white-throated pigeon (*Columbia vitiensis halmahera*) _____
15. blue-streaked lory (*Eos reticulata*) _____
16. yellow-backed lory (*Domicella garrula flavopalliatata*) _____
17. Solomon Island white cockatoo (*Kakatoe ducrops*) _____
18. Papuan hawk owl/boobook owl (*Uroglauks dimorpha*) _____
19. ultramarine kingfisher (*Halcyon leucopygia*) _____
20. white-rumped swiftlet (*Collocalia spodiopygia*) _____
21. king parrot (*Lorius roratus*) _____





22. Papuan hornbill (*Rhyticeros plicatus*) _____
23. purple gallinule (*Porphyrio porphyrio*) _____
24. reef heron (*Egretta sacra*) _____
25. button quail (*Turnix maculosa*) _____
26. rail (*Rallus aquaticus*) _____
27. dollar bird (*Eurystomus orientalis*) _____
28. frigate (*Fregata andrewsi*) _____
29. white-collared kingfisher (*Halcyon chloris alberti*) _____
30. common tern (*Sterna hirundo*) _____
31. seagull (*Larvus*) _____



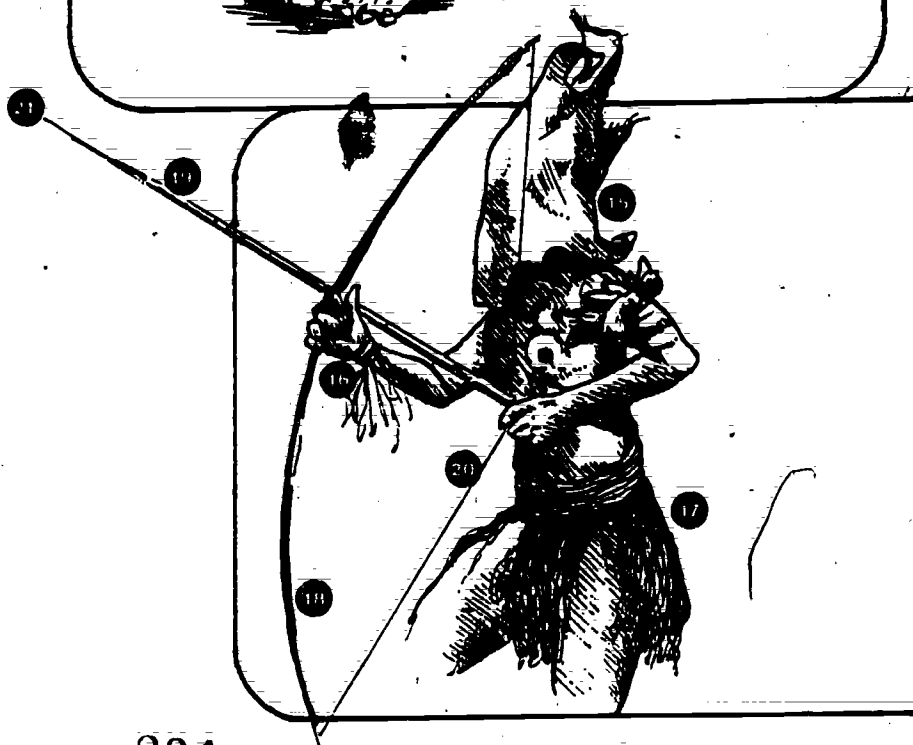
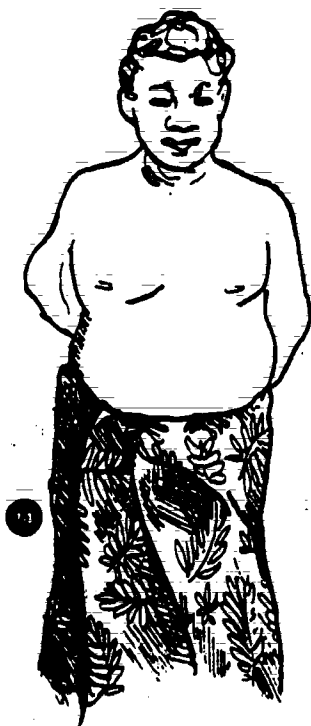
CUSTOM DRESS -- WOMEN

1. Feather Money
2. Cloth for Carrying Baby
3. Skirt
4. Basket
5. Wrist Decoration
6. Shell Bracelet on Wrist
7. Woven Bracelet on Wrist
8. Shell bracelets on Upper Arms
9. Purse (over shoulder)
10. Large Shell Money Belt
11. Necklace
12. Earrings
13. Flower Head Lei
Flower Neck Lei
14. Grass Skirt



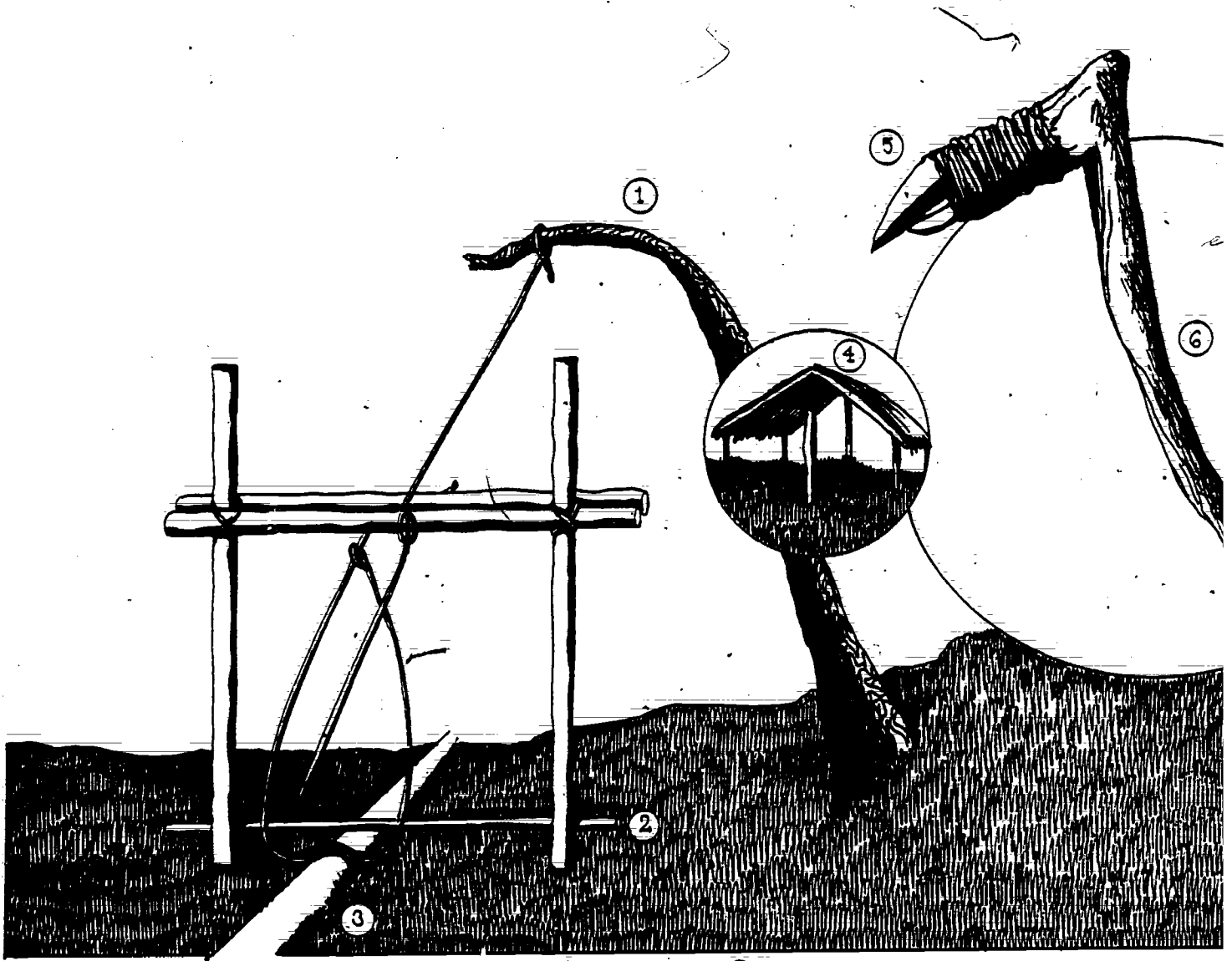
CUSTOM DRESS -- MEN

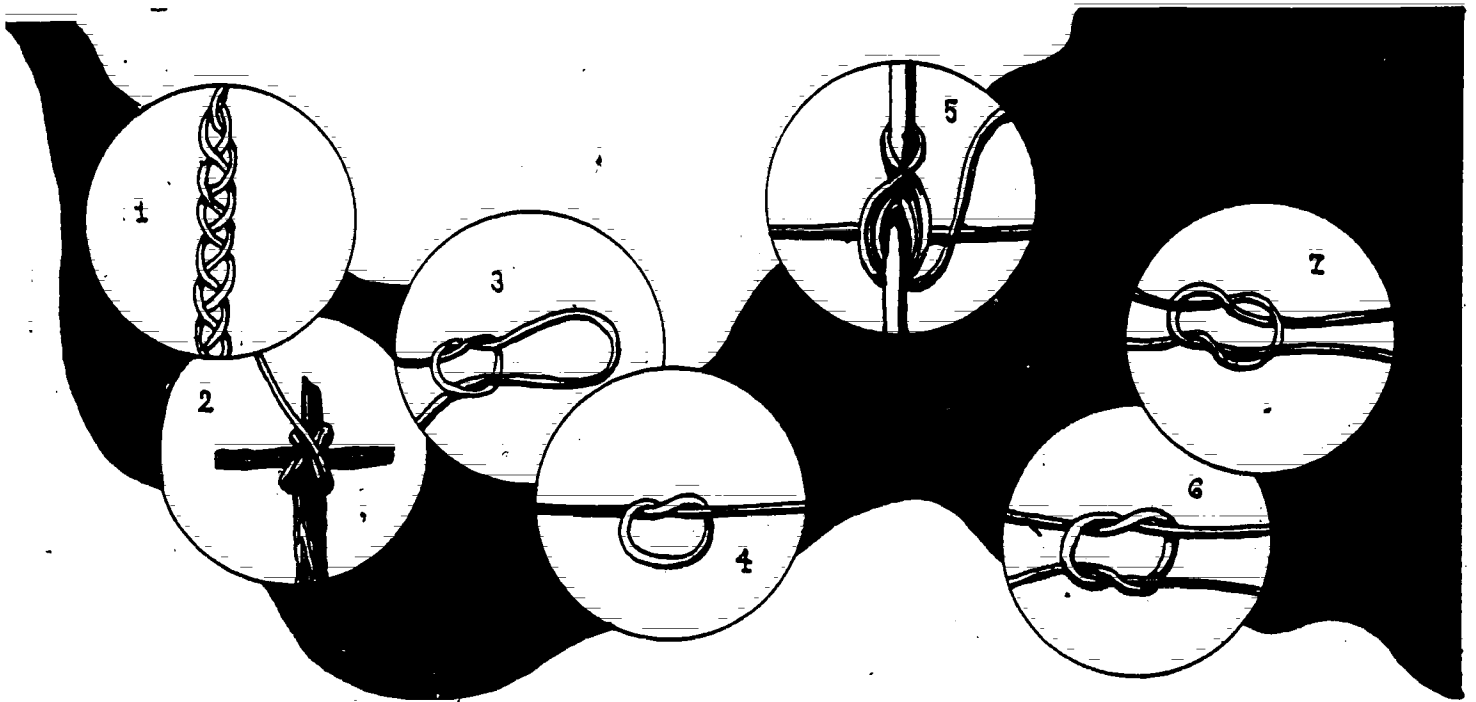
1. Blade Edge of Ax
2. Back of Ax Head
3. Ax Head
4. Ax Handle
5. Ax
6. Shield
7. Loin Cloth
8. Leg Band
9. Painted Stripe on Arm
10. Shell Head Band
11. Leaf Headdress
12. Shell Money Chest Belts
13. Fiber Arm Band
14. Lavalava
15. Mask
16. Wrist Band
17. Grass Skirt
18. Bow
19. Arrow
20. Bow String
21. Arrow Tip



CUSTOM TOOLS

1. Snare Trap
2. Trigger
3. Noose
4. Shelter
5. Adz Blade or Head
6. Adz

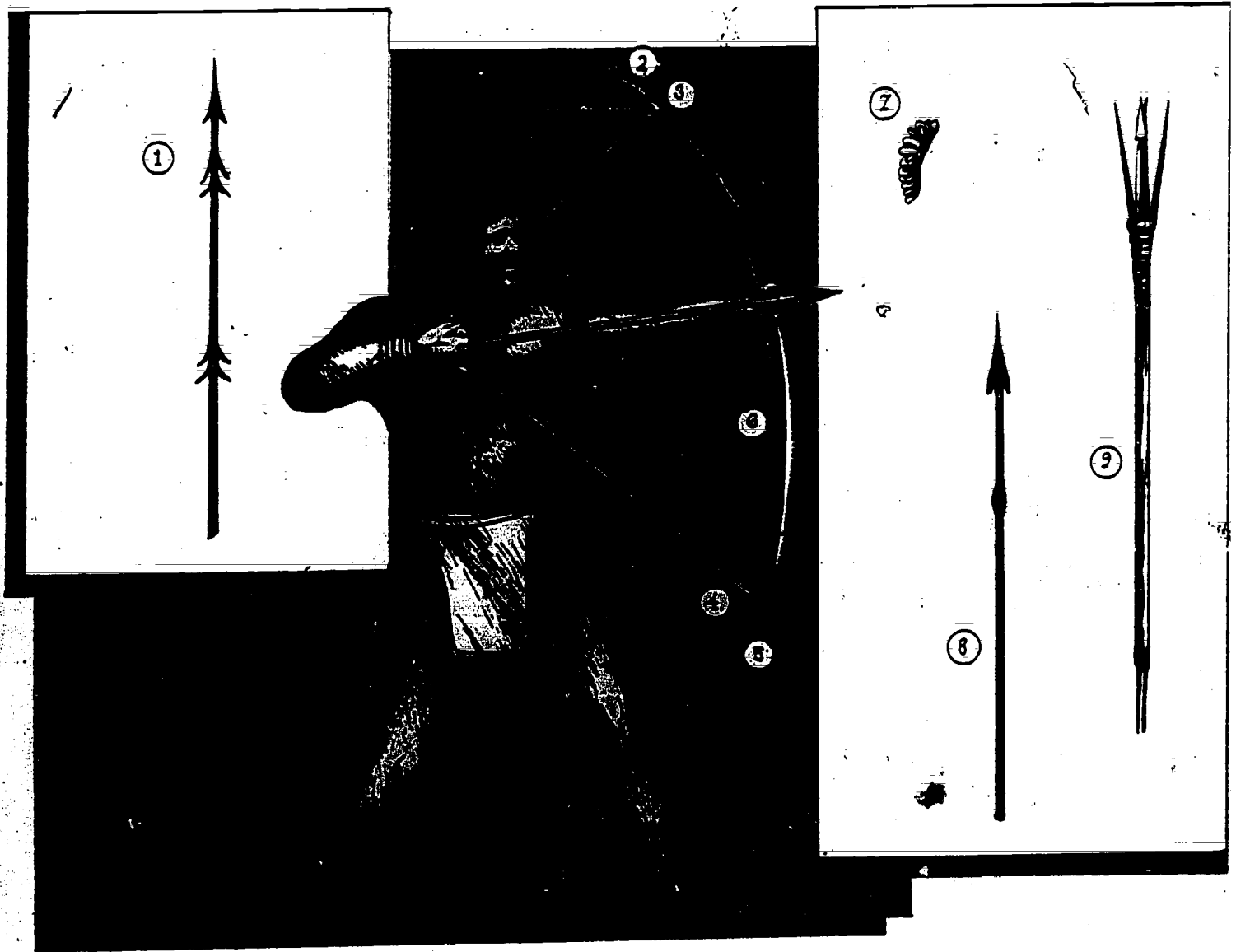




KNOTS

Learn the names of these knots in the language you are studying and find out what they are commonly used for.

	NAME	USES
1.		
2.		
3.		
4.		
5.		
6.		
7.		



WEAPONS

- | | |
|----------|----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | |